THE MILLION PEOPLED CITY

REV. J. GARWOOD

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THE

MILLION-PEOPLED CITY;

OR,

ONE-HALF OF THE PEOPLE OF LONDON MADE KNOWN TO THE OTHER HALF.

BY

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PREFACE.

It was remarked some few years since, concerning London, by a writer in the Magazine of the Society for the Diffusion of Useful Knowledge, "We have, perhaps, no very satisfactory works upon this vast metropolis *in any department*, and the reason for this may be sought for in the *almost limitless variety of aspects* which London presents. . . . We are not about to add one more to the many literary failures that have had London for their theme, by attempting *too much*."

The present volume will not, at all events, be subject to the complaint referred to by this writer. The object of its Author has been to sketch in its pages the mere outlines of the condition, physical, moral, and religious, of *a few* of the numerous classes into which the immense population of London may be divided. He has endeavoured to portray the features of *five* only of these classes, finding that

a reference to these, in any way complete or satisfactory to his own mind, could not be compressed in a shorter space than a volume of the present size.

If he meet with encouragement from an indulgent public, with reference to this mere fragment, he would desire to follow it up by illustrations of other classes of London's masses. Probably sketches of about *twenty* classes would comprise the leading and prominent portions of the poorer orders. At least, these would furnish to the general reader fair specimens of the condition of that half of London, with which the other half is so generally unacquainted. The pauper—the lodging-house class—the foreigner—the Jew—the police—the river and maritime classes—the Spitalfields weaver—the skilled artizan—the railway class—the costermonger—the laundress—the domestic servant—the needlewoman—and some half-dozen other classes, would together, in addition to the five classes sketched in the present volume, constitute a very large proportion, at least, of the lower masses of "the million-peopled city." A few other classes might be considered in connexion with the larger subjects with which they are identified, as the publicans of London, in connexion with the important subject of metropolitan drunkenness; the printer, in connexion with the present state of the London press; such trades as the shoemaker, in connexion with the Infidelity

of London, with which it is almost invariably associated; and the baking and the milk trades, as representing to a very large extent the Scotch and the Welsh of London, in connexion with the very frequent loss of religious habits on the part of country people on their location in England's metropolis.

To the author it appears a matter of that importance that information should be presented to the Christian public on the condition of these classes, that, if he only meet with adequate encouragement in the sale of the present volume, he will consider it as a part of that duty to which he desires to consecrate his days, to pursue somewhat further the subject, if the Lord grant him life and health, in spite of the numerous and onerous claims which already so largely occupy his time.

His especial object in this volume is to illustrate the condition of the working classes of the metropolis (to which his attention has been anxiously directed for very many years), *with the design of calling into exercise larger efforts for their benefit.* It is only necessary to look attentively at the condition of *any* class of the working orders, to be convinced how very much yet remains to be done for its welfare, and with what great facility further efforts may immediately be made. There is in the present volume what, he trusts, may interest, but he more especially desires

that there may be found in it what may also excite to sympathy and aid. The popular mind has shown itself of late to be ready to welcome further information on the condition of the masses, especially of the metropolis. His solicitude is that this should be turned to a good account.

No pretensions are made to literary merit in the present volume. It is a plain tale. The facts themselves are its only eloquence. These have been penned in the midst of incessant interruptions, and at hasty snatches of time.

The author has considered it important to illustrate what *may*, by the Divine blessing, be effected for the moral and religious benefit of each class of the population referred to, by relating what *has* been already effected, especially by the lay agency, of late years so extensively and so happily called into exercise—an agency by which, he believes, our working classes in the metropolis are chiefly to be influenced in the present day. He had not intended, on sitting down to write the book, to give any prominence to the operations of the London City Mission among these classes, but to have referred with equal frequency to the operations of the various kindred Societies. But he found as he proceeded that this was impracticable, and that with every desire to follow out his first intentions, his chief information must be derived from that Society. This arose partly from its records being more accessible to him,

and his being more familiar with them ; partly from a very great deal more having been *published* as to its operations, by this Society singly, than probably by all the others together ; partly from these operations being much the most extensive in themselves, so far as the metropolis is concerned ; and partly through this being literally to a great extent, the *only* lay agency extensively operating on particular classes of the population, in a separate manner. While, therefore, other valuable efforts are occasionally alluded to, the author has more largely referred to those of this most valuable Society. He trusts that the friends of other Societies will not consider that there has been any *desire* on his part to pass over or depreciate *their* efforts.

On the other hand, while the following pages make frequent honourable mention of the London City Mission, the author begs it may be distinctly understood that that Society is in no manner *responsible* for what he has written. He trusts the book may, by the Divine blessing, be made the means of furthering its interests ; but he has written it entirely on his own authority.

While the volume will probably interest more especially the *religious portion* of the community, it has been the author's endeavour to render it interesting to the *general* reader. He has also most cautiously excluded everything which would render the work unsuitable for family reading.

The influence of London for good or evil is incalculably great. "London is a world in itself, and its records embrace a world's history. It has been the chief seat of English power, and knowledge, and wealth, for nearly a thousand years; it is now the great centre of the civilization *of all mankind.* It contains 2,500,000 inhabitants; the number of strangers who resort to it daily is equal to the population of many capital cities; the people who are tributary to this metropolis, as the heart of the British empire, amount to a-sixth of the whole human race. There is scarcely a commercial transaction upon the face of the globe which is not more or less connected with, or represented by London; the knowledge of its daily transactions goes forth to the uttermost ends of the earth. It contains within itself all that is gorgeous in wealth, *and all that is squalid in poverty;* all that is illustrious in knowledge, *and all that is debased in ignorance;* all that is beautiful in virtue, *and all that is revolting in crime.*"*

Not but that there must necessarily always be the upper and the lower classes of society. The reverse of this is not to be expected. "If all of us were to start on a level, in point of worldly goods, *to-day,* the distinction between rich and poor would have arisen *to-morrow.* Some would straightway go

* Magazine of the Society for the Diffusion of Useful Knowledge, No. 310.

to work; others to play. Some would use their means temperately; others would enjoy them immoderately. Some would improve what they got, mending and making and devising how to turn all to the best account; others would waste, and break, and spoil, and destroy. Some would deny themselves and begin to lay by, abstaining for the present out of regard to the future; others, not caring to look beyond the pleasure of the passing hour, would gratify their immediate inclinations at all risk of consequences to come. . . . And if we could see the same parties after an interval, not of a day, but of a week, or month, or year, the change would be more marked, the difference much greater, and the contrast and its causes far more obvious." *

That which is endeavoured to be enforced in this volume is simply that the one class is not to live separate from, unmindful of, and without effort for the benefit of the other. And if this is the case, as it undoubtedly is, with reference to the possession of wealth, which is, after all, often possessed by mere descent, or by purely accidental circumstances, and, in all instances, is dependant on the blessing of God, it is much more the case with reference to the possession of knowledge and true religion,—those sacred deposits which cannot, without positive criminality, be retained only for our own benefit, and thus "laid up in a napkin." "The

* The Rev. C. Girdlestone.

social condition of our working classes has, of late years, been very closely analyzed. . . And now we seem to have at last awakened, as from a dream, to the real condition of these, the great majority of our fellow-creatures. . . . By degrees the full truth has burst" (or, rather, as the author would say, is gradually, but steadily, forcing itself) "upon us. . . The energy of individuals has called into life many most valuable Societies, has forced on the Legislature many wholesome enactments, in aid of moral and sanitary improvement. Much has been done of real and substantial good; *but the revelation of existing evils calls for more and more active exercise of the spirit which seeks its removal.*" *

In the humble hope that the middle and higher classes may be incited to contemplate and to seek to elevate and bless the other classes of London's population, this volume is committed to the press. May the Divine blessing attend its publication.

J. G.

* Viscount Ingestre's "Meliora."

London,
April 27th, 1853.

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CHAPTER I.

CRIMINAL AND DESTITUTE LONDON JUVENILES, OR THE RAGGED SCHOOL CLASS.

A distinct class from adult thieves—Their extreme youth, and sometimes childhood—Great severity of British, as compared with French, law on juvenile offenders—Their especial claim, when resident in London—Their supposed number—The classes from which they are drawn—The training for crime which they receive—Their gradations in proficiency—Importance of missionary operations among this class, from the "Times"—The Ragged School movement—The connexion of this movement with the operations of the London City Mission—These schools are in an especial manner free from the difficulties of difference of creed and interference with the duties of parents—Early approaches to the Ragged School system—The first Ragged School in London, as established in "the old stable" at Westminster—The Report of the school, as printed by order of the House of Commons—Description of the plot of ground on which the school stood, called "the Devil's Acre," by Mr. Chas. Dickens—Letter of the children of the school to the missionary, inclosing contributions to the London City Mission—Mr. Chas. Dickens's narrative of emigrants from this school—The Field-lane Ragged School described, as a second illustration of these Institutions—Description of the adjacent notorious thieves' houses—Formation of the school—Mr. Charles Dickens's narrative of different visits to this school, and of the improvements effected in the interims—Narrative of a visit to this school in "Chambers's Edinburgh Journal"—This school first interested Lord Shaftesbury in the "movement"—Erection of a new and spacious school-room, with a large dormitory—Review of the progress of London Ragged Schools to the present time—Industrial

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A distinct Class from Adult Thieves.

THIS chapter treats of juvenile, in opposition to adult thieves. Both classes unhappily exist, and both are very numerous, so as to require to be separately alluded to. Both classes, also, are "our neighbours," living in the great metropolis in close proximity to the respectable portions of the community. Immediately at the back of stately houses and noble streets are the courts and the alleys in which they congregate. Nor are they "our neighbours" only in proximity of location, in fellow-citizenship, and as fellow-parishioners, but also in their possession of the same immortal nature. Few questions are more suitable for those who are living in the enjoyment of the Christian and social privileges of the metropolis, than that which one of old, who desired "to justify himself," put to our Lord, "And who is my neighbour?" The reply taught the lesson that distress and danger of a special character in themselves generally pleaded for a neighbour's sympathy. "He that sheweth mercy" to the outcast is alone entitled to a neighbour's

name. Nor is there any class of society towards whom mercy, kindness, sympathy, and love are more demanded on the part of all whose aim is to love their neighbour as themselves, and to do to others as they would that they should do to them.

Their extreme Youth, and sometimes Childhood.

The age of this "dangerous class" in itself is enough to move even a hard heart to tender pity on its behalf. In entering prisons, the benevolent mind is oppressed with concern; but no circumstance, on such visits, has so filled the mind of the writer with concern as the vast proportion of almost children who are immured within their walls. This, with him, has always predominated over every other feeling, and he imagines it must have been the same with others. On a *first* visit to a gaol, he apprehends every one must have been startled at the youth of the great mass of the inmates. The collecting of the prisoners for Divine service almost resembles the collecting of children to their school. This is undoubtedly the most affecting sight which a prison reveals. The writer has visited the prisoner awaiting execution, under sentence of death for murder, and he has visited the female wards of a prison. Both these are very pitiable sights to behold, but the swarms of juvenile prisoners are a still more pitiable sight; for the murderer is a rare character; there is seldom more than a single prisoner of that description,—not very often even that. And the female wards of a prison are a mere fraction of the wards in general; so that, sad as it is to behold females there, some relief is given, and even thankfulness felt, ordinarily, in discovering how exceedingly small is the number of female, as compared with male prisoners. But it is surely equally pitiable to behold a mere child as to behold a woman wearing a prison-dress, while the discovery that such juvenile offenders

are the rule rather than the exception, literally overwhelms the thoughtful mind with concern. Captain William John Williams, Inspector of prisons for the Home Department, very truly remarked, in evidence given by him before a select Committee of the House of Commons, "I do not know *any* fact that can strike *any* person more sadly than seeing a child under 9 or 10 years of age in a prison." In conversing with this class, the feeling of pity increases; for, as the Captain adds, "these boys are singularly acute. They have a degree of precociousness about them which is quite surprising. Therefore they are older, when young, than any other class."

Yet the number of sentences to imprisonment in England and Wales, *under* 17 *years of age*, in 1849, was 10,460; and in 1850, 9,187. The number of sentences to transportation, of the same class, was in 1849, 214; and in 1850, 167.

It appears, from a return of Sir John Pakington, that of 10,600 offenders under 16 years of age, two-sevenths were children under 13.

1,987 boys, *under* 17 *years of age*, were committed to Westminster House of Correction in the year ending Michaelmas, 1851; 198 to Giltspur-street Prison; 130 to the City Bridewell; and 538 to the Brixton House of Correction.

To illustrate the mere infancy at which children are trained to thieve by their parents, a case may be mentioned which occurred to a City Missionary this year. He observed a child *under* 7 *years of age* being led away by a policeman, for picking the pocket of a lady. As he was, happily, just too young to be sent to prison (although had he been but *a few months* older he would not thus have escaped), the missionary got possession of him. He traced out his mother, who lived in Westminster, and found that this child

and his brother, aged 14, were both sent out by her to obtain money how they could, to support her in vice. The elder boy had been *often* in prison. And the younger boy stated that he could *always* take home eighteen-pence a-day. He, therefore, earned half-a-guinea a week, although not 7 years old. Child as he was, he had become so *habituated* to theft, that the missionary had the utmost difficulty to restrain him from his old habits. After a few days he made his escape with a new pair of boots; and on the day following the missionary, after some search, found him at a two-penny lodging-house for boys and girls, in Seven Dials, where he had been taken in as a lodger, and the pair of *new* boots purchased of him by the landlady for the small sum of fourpence. Since this rescue, he is proceeding more favourably, and will probably, by God's blessing, be reclaimed from ruin.

Is it not worthy of consideration, how far *Infant* Ragged Schools may not be important? They appear not yet to have been tried. Children of this class are extremely precocious, and an immense amount of misery and crime might be prevented by *early* instruction.

Great Severity of British, as compared with French, Law on Juvenile Offenders.

Mr. Sergeant Adams, in recent evidence before a Committee of the House of Commons, made the following important statements: viz., that he had had occasion to try A VAST NUMBER of juvenile offenders, until the recent Act for giving summary jurisdiction in cases of larceny, *upon children under* 14; that he was perfectly confident that, from the publicity of these trials, the feeling of disgust was becoming so strong, as to the state of our criminal jurisprudence with respect to children, that if the cases had not been removed from public view, the whole system must have

been changed before this time; that the juries were indignant at the scenes *daily* taking place; that from 30 to 40 children, of ages from 10 to 13, were often brought before him to be tried and sentenced at the Sessions; and that he had tried a child as young as 7 years of age, and a vast number of 8 and 9: sometimes for offences as small as stealing a penny tart.

The following are two cases which the Learned Sergeant adduced in his charge to the Grand Jury, in 1849, as illustrative of the fearfully juvenile age at which lads become prisoners:—

"*Thomas Miller*, AGED 8 YEARS, was tried at Clerkenwell, at the August Sessions, 1845, for stealing boxes, and sentenced to be imprisoned for one calendar month, and once whipped. At the January Sessions, 1846, he was again tried at the Clerkenwell Sessions, for robbing a till, and inquiries being then made, it appeared that, in addition to the above-mentioned trial, he had also been twice summarily convicted, and once tried at the Central Criminal Court, during the year 1846. He was in consequence sentenced to 7 years' transportation, but his sentence was commuted to 3 months' imprisonment. On March 14, 1846, he was again convicted of larceny, before the Common Sergeant; and in the printed sessions cases it is stated that the prisoner had been in custody 8 or 10 times. He was again sentenced to transportation, but his sentence was on this occasion commuted to imprisonment for 2 years. He was discharged on May 13, 1848. In July, 1848, he was summarily convicted, and sentenced to 14 days' imprisonment. From that period he has been lost sight of in the Middlesex prisons, until the 4th day of this month (June, 1852), when he was sentenced, under the Larceny Act, to be whipped and imprisoned 2 days. *He is now only* 12 *years of age*, and not more than 4 feet 2 inches in height."

" *Edward Joghill,* AGED 10 YEARS, has not yet been tried by a jury, but he has, *within the last* 2 *years, been* 8 *times summarily convicted,* viz. :—

1847.			
" Feb. 13.	For possession of 7 scarfs, &c.	2	months' impris.
May 10.	Rogue and vagabond	1	„
July 10.	Possession of a half-sovereign .	1	„
Sept. 13.	Simple larceny	1	day's impris., and whipped.
Sept. 27.	Rogue and vagabond	2	months' impris.
Dec. 31.	Simple larceny	1	month's impris., and whipped.
1848.			
May 23.	Ditto	1	„
1849.			
April 15.	Ditto	3	„

" This return relates to the committals of this boy *to one prison only.*"

The Learned Sergeant, in another part of his evidence, stated :—

" Some years ago, I went over the Maidstone Gaol. . . . I saw a little urchin about 10 years of age, and I said, 'Who is that boy?' 'Oh,' said the Gaoler, 'he has been committed by the County Magistrates for stealing damsons.' He had got over a garden-wall, and got a hatful of damsons: and had been sent to prison for a month."

Captain Wm. John Williams also stated, that in April, 1852, on visiting the House of Correction, at Wandsworth, he saw 2 *boys of* 8 *years of age* under summary conviction, *placed with the other prisoners.*

Let any respectable parent think for a moment of such a punishment as imprisonment being inflicted on a son of theirs of so tender an age, for " stealing a penny tart or a hatful of damsons," with all the pollution and hardening consequences of association with the worst of human-kind,

and the subsequent brand of culprits on their brows. It may almost be asked, where is the respectable family in which such offences have not been committed, by those who are mere children? How different the parents' chastisement for such a fault in those of tender years, and the hard rigour of the law!

In only the past generation, there were 223 offences visited by British law with the punishment of *death*. Some of these were of the most trivial character. The late Sir Fowell Buxton and Sir James Mackintosh laboured hard to obtain a mitigation of a code so utterly opposed to the mildness and love of Christianity. "Life," pleaded Sir Fowell, "is sacred, and *may* not be invaded, without the express permission of Him who gave it; and to send an imperishable soul unprepared and unrepentant to a state, perhaps, of endless misery (for some little offence), is, I confess, monstrous in my eyes." Now, happily, murder alone is punishable with death.

But the severity of our laws against children is scarcely less extreme, or more opposed to the genius of our holy and merciful religion, than its previous imitations of Draco rather than Christ, in the punishment of adults. Is it to our honour to be less merciful than France? And yet by the *Code Napoleon*, no child in France is considered responsible for his acts in the same way as an adult, till the age of 16. Before he has attained that age, he is described as acting without discernment, *sans discernement*, or, as the common law of England expresses it, *doli incapax*.

In Great Britain, the age of 7 is substituted for the French limit of 16—two periods of existence widely different, to our discredit. There is, however, every reason to hope that the Committee of the House of Commons on Criminal and Destitute Juveniles, now sitting, will recommend an abolishment of imprisonment at so early a period of life.

Their especial Claim, when resident in London.

But if this class demands sympathy, when it is considered as existing throughout the United Kingdom at large, if we consider it as existing in London, it should still more call forth such feelings. The number of juvenile criminals supplied from the metropolis bears a very large proportion indeed to the whole number from the country at large, and while it continues steadily to decrease throughout the country, it as steadily continues to increase in London. The reasons of this are probably truly stated by the Recorder of Birmingham, Matthew D. Hill, Esq., in the following paragraph:—

"I think it will not require any long train of reflection to shew that in *small* towns there must be a sort of natural police, of a very wholesome kind, operating upon the conduct of each individual, who lives, as it were, under the public eye; but in a *large* town he lives, if he choose, in absolute obscurity, and we know that large towns are sought by way of refuge, because of that obscurity, which, to a certain extent, gives impunity. Again, there is another cause, which I have never seen much noticed, but which, having observed its operation for many years, I am disposed to consider very important, and that is, the gradual separation of classes which takes place in *towns* by a custom which has gradually grown up, that every person who can afford it lives out of town, and at a spot distant from his place of business. Now this was not so formerly; it is a habit, which has, practically speaking, grown up within the last half-century. The result of the old habit was, that rich and poor lived in proximity, and the superior classes exercised that species of silent but very efficient control over their neighbours to which I have already referred. They are now gone, and the consequence is, that large masses of

population are gathered together without those wholesome influences which operated upon them when their congregation was more mixed; when they were divided, so to speak, by having persons of a different class of life, better educated, among them. These two causes, namely, the magnitude of towns and the separation of classes, have acted concurrently, and the effect has been, that we find in many large towns which I am acquainted with, that in certain quarters there is a public opinion and a public standard of morals very different to what we are accustomed to, and very different to what we should desire to see. Then the children who are born amongst those masses, grow up under that opinion, and make that standard of morals their own, and with them the best lad or the best man is he who can obtain subsistence, or satisfy the wants of life, with the least labour, by begging or by stealing, and who shows the greatest dexterity in accomplishing his object, and the greatest wariness in escaping the penalties of the law, and, lastly, the greatest power of endurance and defiance when he comes under the lash of the law."

Their supposed Numbers.

This class of persons in London was estimated some time since, by Lord Shaftesbury, as 30,000. It certainly numbers 20,000, and probably exceeds that large multitude. Each lad of this number will soon be the head of a family. How fearful the contemplation! how wide-spread the evil! how important the application of the remedy!

The Classes from which they are drawn.

Contemplate again the classes from which these juvenile thieves are obtained, and the claim which they present on our compassion is still further increased. The enumeration given on this subject, with reference to the very excellent

Reformatory Juvenile Institution at Mettray, in France, is equally applicable to England and to London. Juvenile thieves are said, in the Mettray Report, to be made up of:— 1. The children of criminals. These are hereditary criminals. They are often trained to crime, and are practically taught to think lightly of it, even when they are not expressly taught to consider it a merit, as is too often the case. This forms a class, the numbers of which are in proportion to the number of the whole class. 2. Illegitimate children. The testimony of inspectors of prisons, of gaolers, and of chaplains to gaols, is uniform to the fact that these constitute a very large class of juvenile criminals. 3. Orphans. 4. Foundlings and step-children. 5. The children of the *very* poor.

Now let the reader consider what he would be, or what his child would be, if included in *any* of these classes. Surely, then, he ought not to say, with wicked Cain, "Am I my brother's keeper?"

The Training for Crime which they receive.

But some may ask, Have these youth never been taught? They have. But what? They have gone to school to learn —*to thieve.* This has been their education.

Regular schools for the training of boys in thieving have long existed in London. The discovery of such a school, in 1585, by Fleetwood, the Recorder, is thus related:—

"Among the rest they found out one Wotton, a gentleman born, and some time a merchant of good credit, but fallen by time into decay. This man kept an alehouse at Smart's Key, near Billingsgate, and after for some misdemeanor put down, he reared up a new trade of life; and in the same house he procured all the cut-purses about the city to repair to his house. There was *a school-house set up to learn young boys to cut purses.* Two devices were hung up: one was a pocket, and another was a purse. The pocket had in it

certain counters, and was hung up with hawk's-bells, and over the top did hang a little scaring-bell; the purse had silver in it; and he that could take out a counter without any noise, was allowed to be a public foyster; and he that could take a piece of silver out of the purse, without noise of any of the bells, was adjudged a judicial nypper, according to their terms of art. A foyster was a pick-pocket; a nypper was a pick-purse or cut-purse." *

Nearly 200 years afterwards, the "Annual Register" for 1756, under date of March 25, thus describes a similar school:—

"At an examination of four boys detected at picking pockets, before the Lord Mayor, one of them, admitted as evidence, gave the following account:—A man who kept a public-house near Fleet-market, had a club of boys, whom he instructed in picking pockets and other iniquitous practices. He began by teaching them to pick a handkerchief out of his own pocket, and next his watch, by which means the evidence at last became so great an adept that he got the publican's watch four times in one evening, when the master swore that his scholar was as perfect as one of 20 years' practice. The pilfering out of shops was the next art. In this his instructions to his pupils were, that at such chandler's or other shop as had hatches, one boy should knock for admittance for some trifle whilst another was lying on his belly close to the hatch, who, when the first boy came out, the hatch remaining on jar and the owner being withdrawn, was to crawl in on all-fours, and take the tills or anything else he could meet with, and to retire in the same manner. Breaking into shops by night was the third article; which was to be effected thus. As brick walls under shop windows are generally very thin, two of them were to lie under a shop-window as destitute beggars

* Maitland's "London," i., 269, from Stow's "Survey."

asleep in appearance to passers by; but, when alone, were with pickers to pick the mortar out of the bricks, and so on, till they had opened a hole big enough to go in, when one was to lie, as if asleep, before the breach, till the other accomplished his purpose."

It is remarked in Knight's "London:"—

"Dexterous and accomplished as are the followers of the several varieties of illegal industry in London, perhaps above those of any other community in the world, their genius has not, at least in modern times, shone with any remarkable lustre in the inventive line. Their favourite modes of entrapping their prey seem to be nearly the same in the present day as they were two or three hundred years ago... pocket-picking in all its forms was practised as cleverly, and taught as elaborately, in the London of the times of Elizabeth and James as by the ... hidden real life of our own day. But probably the reason of this is really the excellence of these old tricks and wiles—their perfect serviceableness for their purpose, and nice accordance with the principles of human nature, as proved by the wonderful success with which they continue to be employed, after having been in use for so long a series of years; innovation is not to be heedlessly ventured upon in pocket-picking any more than in politics."*

In illustration of the truth of these observations, one of the missionaries of the London City Mission states:—

"I found on my appointment to this district, a room opened on it, in which children of both sexes were instructed on the doll. The image of a lady or gentleman was dressed up, and suspended from the roof. A purse was placed in the pocket, containing sixpence. A bell hung inside. The youths who could extract the purse, without causing the bell to ring, got the sixpence. This instruction I have seen given.

* Vol. iv., pp. 225-6.

"Another mode of training for theft is still practised by a man who keeps several boys, and lives by their plunder. He trains them on his own pockets, or on the pocket of the female with whom he lives.

"But the more common mode of training is in lodging-houses kept for this class. They practise on each other, the most expert always acting as teacher. This is the mode in which most of those who have been passed through my hands have been trained."

Nor is the disposal of stolen property very materially different now to what it was. A second missionary of the London City Mission states:—

"I could at this day undertake, without difficulty, to dispose of 1,000*l.* of stolen property of any description, whether in money or in goods, in five minutes' time, at one place on the district, for which I should get one-third of the real value. A second third is taken off the price of sale, so that stolen goods are to be bought at two-thirds their price, and the remaining third is considered an equivalent for the risk which is run in dealing in stolen property. There are, probably, thirty more parties *known to me* in the district, to whom I could dispose of almost anything which was moveable, in cart or by hand, at the same rate. Boys dispose of stolen goods to these dealers, as easily as men or women."

The following truly remarkable case, related by one of the missionaries of the London City Mission, as having recently occurred to him, illustrates the fearful amount of iniquity which may arise from a single individual in the corrupting of youth. While walking down one of the new streets in the East of London, he was followed by two youths. Proceeding onwards, he came up to six men, standing at the end of a narrow street. He saw at once to what class they belonged, and addressed them. The two

youths halted, and joined in with the party. They were evidently acquainted with each other. The men gave just such an answer as might be expected to the inquiry, whether they had no employment, viz., that they were out of work. The missionary gave them to understand that he was perfectly aware of their calling, and told them at once who he was, and that his object in addressing them was to benefit them. He then appealed to them, whether they were really happy? on which one of them replied, "Well, Sir, as you have been so plain with me, I will tell you that I am not happy; and that if I had the chance of getting an honest livelihood, I should be very glad." As he said this, he pulled from his pocket a religious tract much soiled. It was a tract which had been given him by another missionary of that Society. "That," said he, "is among the things that make me unhappy!" The missionary gave him his card, and told him that if he would call on him at Westminster, he would see whether he could not do something for him. He came. The missionary promised to get him into a Reformatory Institution, which he had established for repentant thieves. He accepted the offer with great thankfulness. During four months which he continued there, he gave satisfactory proof of his sincerity, and of the change produced in his mind. He has since emigrated for America. This man had for 20 years been leading a criminal life, and had been in prison more than 20 times. He had resided in a low lodging-house, where he had lived by taking in boys, and training them to pick pockets. The best hands among them were sent into the streets, and brought home the plunder for their common support. "But," said he, "I never could keep the young 'uns long. As soon as they became clever at their profession, if they were not taken by the police, they would leave me, and start for themselves,

which obliged me to look out for new hands." The missionary asked him why he did not go out himself, instead of exposing these young lads to danger? He said, the reason was, because he was himself too well known to the police, and they would follow him whenever they saw him. The missionary then asked him how many boys he had trained? The perfectly fearful answer which he gave was, that he could not *exactly* tell, but he should think he had not had fewer than *five hundred!*

What an amount of evil among the juvenile population had this one man effected! And what an amount of good has the small sum expended on his reclamation, by God's blessing, effected! Who can fail to see how much better it is, financially as well as morally, to seek rather to reform than to punish, especially where there is a willingness to reform?

And yet to how small an extent has this more economical, more merciful, and more Christian plan been pursued! In one street only, in the south of London, there now exist 1,500 destitute and criminal juveniles, for whom there is not even a school provided; and in another single street, in the east of London, 1,000 children of a similar class were found last year without any other school than one conducted by Papists in a private dwelling-house. Is it to be wondered at that juvenile crime exists, and even increases, in the metropolis, when the class from which it springs is so often neglected? What else, under such circumstances, can be expected, but that it should be perpetuated and multiplied?

It ought also distinctly to be understood, that there are very many indeed of this class who are willing to be reformed, and brought under Christian instruction and training, and that the means only are requisite to enable

them to carry out their desires. One of the missionaries of the London City Mission met with fifty such cases recently in one night.

Their Gradations in Proficiency.

In accordance with their training, the pupils differ much from each other. There are numerous grades and subdivisions in the juvenile thieving department of crime. A certain class of boys do nothing but steal provisions from shop-doors, and sell the provisions they get to lodging-house keepers. There is another class of boys who pick men's pockets, but never touch a woman's. Another class pursue the more difficult employment of picking women's pockets, and give themselves entirely up to what, in a sad insensibility to crime, they call "that branch of *business*." Others addict themselves entirely to stealing tills, or, as it is ordinarily called, "drawing the damper."

Importance of Missionary Operations among this Class. (From the "Times.")

In what way are they to be taught what is right? How are they most effectually to be rescued from ruin?

The following is the suggestion of an able leading article which appeared in the "Times" newspaper some years since. After adverting to the fearful present condition of many parts of London, in which juvenile thieves are nurtured and matured, the writer proceeds:—

"It is in these wretched districts that herds of men, but little removed from the savage state, are grouped. It is from these regions that the population of our gaols is supplied; and in these eddies of civilized society is gathered all the filth, the crime, the savage recklessness, which is subsequently carried to the Antipodes, and causes the sad and melancholy statement from New Zealand, that the white

settlers have more to fear from the white man, their countryman, a member once of a refined state of society, than they have to dread from the savage and the cannibal! But whence came this white savage? From this vast metropolis, the seat of wealth, splendour, and refinement! It is in the purlieus of crime that the zealous should labour to disseminate the holy precepts of our religion, and man there dwelling should be taught the relative duties of society. This is the fountain-head of that dark stream of pollution, and it is at the source that the evil should be grappled. This is the plainest and most common-sense preventive. Home missionaries and well-directed philanthropy would do more real service to the cause of humanity than at first might strike the imagination. It would be a check to crime, and it would be in these districts that the zealous missionary would meet the offender fresh from prison, before he has time to relapse into evil courses, and the observations made by him on the subsequent habits of offenders, would afford to the Legislature a greater insight into the workings of any system than any commissioners' reports. The greater difficulty in working out this plan would be the selection of persons of talent, who, while they ought to possess a thorough knowledge of mankind, should be careful not to allow their religious exhortations to dwindle into drawling cant; for the thief is no fool—if he was, he would not be fit for a thief. The object would fail in its effect if it became a laughing-stock in the eyes of these strangely-organized, or rather disorganized, members of society; who, though they might abhor the cannibal for eating a human being, yet have no objection themselves to prey upon their fellow-creatures. The home missionary would have great opportunity of observing the sincerity of men who, having undergone imprisonment, might wish to reform. His opportunities would be far greater, and likely

to be far more correct, than of any chaplain in a prison, who sees his man caged and cooped in a cell.

"The reports of these persons would enable the philanthropist to recommend some honest course to a man disposed to avoid his former evil associations: he might be enabled to assist him in free emigration. In short, the benefits would be so clear, and the want of these benefits is so glaring, that it is much to be hoped the high Prelates of the land may peruse, approve, and ultimately urge the Ministry to adopt these simple, but efficient, plans to prevent juvenile and adult crime, and save this country the disgrace of sending out a population more brutal than a savage, and more savage than a brute."

The Ragged School Movement.

The establishment of the London City Mission, for the home missionary purposes referred to in the foregoing extract from the "Times," has led the way to the establishment of Ragged Schools and the Ragged School Union. This is a most important feature of modern times, so far as this class of population is concerned. Such schools exist now in most large towns, but in none of them to anything approaching the extent that they do in the metropolis. The noble President of the Ragged School Union, Lord Shaftesbury, whose attention has been especially drawn to this class, and to whom the movement on their behalf is so much, and indeed so mainly, indebted, has observed:—

"It is needless to discuss what was the origin of Ragged Schools; the fact is, that they have now acquired so much favour, that people and places contend for their origin, just as the seven cities disputed the birth-place of Homer. We cannot tell where they were born; by God's blessing they exist—by that blessing they will still go forward; but whenever you enter a Ragged School, remember this—we

are indebted for nine-tenths of them to the humble, the pious, the earnest city missionary."

The Connexion of the Ragged School Movement with the Operations of the London City Mission.

The intimate connexion of the one effort with the other will appear from the following extract of the Annual Report of the London City Mission for 1852:—

"The number of children sent by the missionaries to schools during the past year is 5,986, being an increase of 327. A large proportion of these have been sent to Ragged Schools. In the Ragged School movement this Committee has always taken, and still takes, the deepest interest. . . . To the Union they also feel they owe a debt of gratitude, for the grants which its Committee have made to the numerous Ragged Schools called into existence by the efforts of the missionaries, and still replenished with scholars to a considerable extent by their exertions. How intimately the Ragged School movement has been connected with the working of the Mission appears from a return made by the missionaries, at the desire of the Committee, of the number of Ragged Schools in their respective districts. They amount to 93; a number which leaves but a mere fractional remainder of the total number of Ragged Schools for that half of the metropolis which is yet not under the visitation of the Mission, although in that half are comprised districts of especial poverty and destitution. The total number of Ragged Schools reported by the Ragged School Union, as existing in connexion with themselves, in their last Report, was 102, to which must be added now any addition made during the present year, as well as those schools, very few in number, which are not connected with the Union."

A further illustration of the dependance of the one movement on the other is given in the following extract, taken

from the evidence of Mr. William Locke, the honorary but active Secretary of the Ragged School Union, before the Committee of the House of Commons, on Criminal and Destitute Juveniles :—

"How are the children [of Ragged Schools] admitted ?—The children are admitted in many cases by personal application ; they are admitted in many other cases by the teachers going round and seeking for them, *and by the assistance of the city missionaries* (agents of the London City Mission), *who have been exceedingly useful to us from the very first, not only in finding scholars, but in helping to establish schools, and in getting the goodwill of parents towards us and our operations.*

"Be good enough to describe shortly the duties and character of the Institution to which you have just referred ; that term has occurred in the course of the evidence several times ?—It is a Society, consisting of 275 missionaries, who visit from house to house daily for six hours a-day. Their business is to read the Scriptures to the poor, to engage in prayer with them, and to have stated meetings on certain days in the week for the purpose of expounding the Scriptures to all whom they can get to assemble—to visit the poor, especially in sickness ; and it has occurred, that thousands who have died in London in the low neighbourhoods have had no one to visit them or attend them on their deathbeds except the City missionary.

"Are they members of the Church of England exclusively ?—No, not exclusively ; they consist of members of both Church of England and Dissenting congregations ; the Committee, likewise, I may as well observe, is, like our own Committee, on quite an unsectarian basis,—Dissenters and Churchmen working together harmoniously in carrying the Gospel into the lowest parts of London.

"Can you inform the Committee how long that Society

has existed?—About 17 years, during which time it has done more for the poor of London than any other Society I know."

Ragged Schools in an especial manner free from the Difficulties of Difference of Creed and Interference with the Duties of Parents.

There are two main difficulties in the way of schools in general, from which Ragged Schools are particularly free. One arises from the differences of religious sects, and which has so continually presented itself, that it has stood in the way, perhaps more than any other cause, of educational progress among the lower classes. But this really has no existence in the matter of Ragged Schools. When, therefore, the Recorder of Birmingham was asked, in his recent examination before a Committee of the House of Commons, with reference to the extension of Ragged Schools, "Do you think that the differences which have existed upon religious matters in various classes of the community would create additional difficulty?" he gave the pertinent reply:—

"The only difficulty I apprehend exists among those who, like yourself and your class of society, are discussing it. With regard to these poor creatures themselves, they have scarcely any religious differences; and I rather think, that if inquiry were made among the governors and chaplains of gaols, the Committee would find the provision for calling in the aid of other denominations than that of the Church of England very rarely indeed put in action. The truth is, that the class from which criminals are drawn have no religion at all. They are not divisible into Roman Catholics and Protestants. They are for the most part practically heathens."

Efforts have been made occasionally to establish Church of England Ragged Schools, and, as is generally the case in

such exclusive movements, with High Church patronage; but as might be expected, the efforts have been almost invariably miserable failures. It is only to be regretted that they should ever have been made. Certainly the credit of the Church of England has not been promoted thereby.

A second objection, sometimes made against schools, is, that the training of the children is taken out of the parents' hands, on whom it devolves by the law of nature. Even to the present day this is strongly felt, so far as the conducting them to public worship is concerned, by the Scotch, than whom no part of our population are more sensible of the value of education. But in the case of Ragged Schools, at all events, this objection has little force. For the children almost invariably either cannot tell who are their parents, or their parents are utterly unfitted to teach them what is good, being themselves the victims of vice and iniquity.

Early Approaches to the Ragged School System.

Something approaching to the system of Ragged Schools had occasionally been tried long since in different parts of the country. These preliminary trials are thus enumerated by John Macgregor, Esq., M.A., one of the most active members of the Ragged School Union Committee:—

"Isolated efforts there were, no doubt, both numerous and effective, from the time when men first cared for the ignorant, and bestirred themselves to teach the truth; but most of these will be found, on examination, to want one or other of those essential features which constitute a Ragged School—[*i.e.*] a school in which the most squalid, filthy, ignorant, and degraded criminal receives free instruction in the Scriptures, from a body of unpaid, voluntary teachers, of all evangelical denominations. The exertions of Joseph Alleine in this field date two centuries ago; and after him, in Gloucester, Robert Raikes founded a Ragged School in

1781. Congregational efforts of this description were numerous, and among them stood conspicuous that of Mr. Rowland Hill. There was another similar institution founded in Chelsea, while the first schools of Lancaster were conducted precisely after the model. Next we hear of one in Dublin, flourishing still, and fruitful; and the shoemaker of Portsmouth, John Edwards by name, died about 12 years ago, having commenced and conducted alone, until the advanced age of 72, a school which is the true type of the species."

The first Ragged School in London, as established in "the Old Stable" at Westminster.

"The first [Ragged School, in the strict sense of the term] in London was in the old stable where Walker taught," according to Mr. Macgregor's statement. This "Walker" is one of the missionaries of the London City Mission, and the "old stable" was at Westminster. The following most touching account of its formation was written in 1840, four years before the London Ragged School Union was formed, by Mr. George Wilson, of Westminster, and was published in the same year. It was two years previous to this date that the school was first formed in a smaller room, which could only be had on Sundays.

"A lamentable destitution of the Scriptures prevailed in all the Westminster districts previous to the late supply afforded to the London City Mission by the British and Foreign Bible Society. On visiting one house in Duck-lane, the missionary now on this district was met by the man who kept it, who told him he had better pass on, for no one there or in the next house wanted his assistance. The missionary, however, got into conversation with this man and drew him out, and learned that all the inhabitants were thieves or coiners; that several who had formerly belonged to the gang had been executed, and many of them up stairs were returned

convicts. He expressed his earnest wish to see them, and the man, who gave his card, '*The Chelsea Snob, Professor of Pugilism*,' said, 'Well, I will accompany you, and protect you from insolence.' The missionary went up and saw them all. He was received respectfully, and subsequently supplied them with the Testament and Psalter. It appeared a most unpromising soil, but extraordinary results followed some months afterwards. At another little hut in a back court, when he opened the door he found a travelling tinker, preparing his barrow to go out to mend tin ware and grind knives. In reply to the question, 'Have you a Bible?' he swore vehemently, and replied, 'Yes.' The missionary said, 'What sort of a religion do you learn from it that lets you swear so?' He said, 'Religion! Oh, you shall see my religion if you are not off!' and, opening a cupboard, he whistled to two great dogs which were used for fighting at Duck-lane Theatre. 'There,' he said, 'that's my religion.' The missionary talked with him, and subsequently gave him a Testament, and invited him to his room. To the surprise of the missionary he came, brought his Testament with him, followed the missionary in his readings, was most attentive, and brought other men of the same trade as himself. The missionary called at his residence frequently, but could not find him at home for two or three months. He learned from the wife, however, that the dogs were sold, and he had told her, that sport was all over with him now. When the missionary got an opportunity to see him, he found him a broken-hearted penitent.

"After some time it was proposed to get the children together out of the streets to the room on the Lord's-day, to instruct them, and the missionary, in giving this notice at his room, asked any person who could, to come and help to teach them. The poor tinker kept back until the last, and then said that he was not much of a scholar, but if he

could do anything, such as go round and persuade the children to come, or be useful in any other way, he should be glad to help. His services were accepted, and, although that took place nearly two years back, the tinker has never been absent but one Sunday, and that was through illness. He is the first in the school and the last out. While he is endeavouring to teach others his own mind has opened, and his walk and conversation have been becoming the Gospel.* We had a pleasing testimony as to his private habits in the following way:—A poor wretched girl was found living in sin, who appeared penitent; but a difficulty arose, for we could not meet any poor virtuous person at the moment who would take her in and shelter her until an asylum could be obtained: and we find it necessary to do this while the good impression is upon such characters, or else, if they return to their former mode of subsistence, we fear the opportunity for reclaiming them is lost. Well, in this difficulty the poor tinker said, 'Let her go to my wife, and I will sleep in the shed for a few nights.' She did so. Since then she has been got into a situation, where she is going on well. When the missionary called, after a time, to see how she got on, the mistress said, 'Oh, she wants a Bible; for the tinker used to read the Bible and pray with them morning and night, and charged her to do so; but she has not got one, and she wishes to do what the tinker told her—he was such a good man, and so anxious for her welfare.' 'Instead of the thorn shall come up the fir-tree.' Truly the most humble, when blessed with the grace of God themselves, become blessings to others.

* Since the above was written he has been appointed, by the club of tinkers like himself, a sort of steward or visitor of their sick and infirm members; he has, in consequence, been obliged to leave the school, but carries with him to the bed-sides of those he visits the glad news of salvation by the Lord Jesus Christ.

"The school was formed; 44 children were gotten together on the first Sunday. Very few of them had shoes, not many had shirts; some little fellows made a ludicrous appearance, having their fathers' coats on, which just came above their heads, while the tail reached to the ground. This buttoned up served to cover the want of shirt and other under-clothing. Thirty-eight of them could not tell their letters, never having been to school before: for such the missionary sought in his visits, and I believe all of them were fetched on the day by him, and brought in his hand. He worked very hard; they were remarkably attentive and anxious to learn: and when, after two or three Sundays, we had a reward—viz., a little piece of pasteboard with the prayer printed on it, 'Create in me a clean heart,' with a long piece of red tape to suspend it round the neck, and to be given in each class to the child who could repeat most perfectly a verse or two of Scripture which they had been taught on the former Sunday—there was as much anxiety to obtain it as though it had been a medal of gold; and the successful competitor, in dirt and rags, appeared to think himself highly honoured for once.

"It was soon found that these children lost in the week all the good they had gained on the Lord's-day. They spent their time playing in the streets, and were idle, vicious, and dissolute: their extreme poverty (owing frequently to the vice of the parents, many of whom were thieves or prostitutes) prevented them either from paying even a penny per week, or from attending those schools, open gratuitously to the poor, but who were expected to come clean and decent. We therefore resolved to open a large room for the reception of such children only, and try the experiment for three months. A stable in Pie-street was obtained and fitted up, and here we have an average attendance of about 120 children, all of this wretchedly poor class. Some of them

have scarcely sufficient clothes to cover them decently, very few shoes or stockings, but all who come are, without exception, received and attended to. Any children of this kind met with by the missionaries in their visitations are brought to this school. Their names are arranged in districts, and the list of absentees in each district is given to the missionary thereof every Monday morning, who, in the course of the week, visits their abodes and reports the cause of absence; and this attention to the poor, outcast, and hitherto-neglected children of these very poor and wretched persons, has amazingly won upon the parents and delighted them, while the missionaries, by this, amongst other means, gain a growing esteem in the hearts of the people.

"The expense of fitting up this school and paying the master has been great; but it has been borne entirely by private subscription, and has in no way entrenched on the funds of the Mission. The present superintendent of the district is the treasurer, who receives subscriptions. A lady of title, whose name I cannot mention without feelings of respect and gratitude, has taken a great interest in this school, wretched as is the neighbourhood and the school-room, and the class of children who meet there; yet she has attended the school, assisted in its working, brought others to see it, and obtained those subscriptions which have met its expenses, but without which it could not have been carried on. It has now been open about ten months. Other kind ladies have also lent assistance, and Mr. Dunn, of the British and Foreign School Society, has kindly given his advice and obtained books, &c.; and, if such help be continued, there is every reason to hope the school will continue to prosper and be a blessing to these poor outcasts.

"In this school-room the meetings are held for prayer and reading the Scriptures; and since the lodging-houses have been well visited, and the school established, the inmates of

those places and the parents of the school children have attended in such numbers as to fill the place. Latterly the singing has been led by a beggar-man, who sings in the streets, whom the missionary met with at one of the lodging-houses, and who had never attended a place of worship before.

"An incident, which much affected my mind, occurred at this room when first the public-houses were closed on the Lord's-day morning. Two women, with children in their arms, came one evening and requested the missionary to thank God for having put it into the heart of the Legislature to close the gin-shops, &c. on the Sunday. They said their husbands were coal-porters, and, until then, had not for years been sober on a Sunday; but now they dined comfortably at home, with their families and wives; and children and fathers were all so happy together. They entreated him to pray that God would be pleased to incline our rulers to perfect the work, and have them closed *all* the Sabbath-day.

"One of the poor boys in the New Pie-street School has lately died, and the following is a *verbatim* statement, taken down from the missionary's lips, of what he has known and learned of the boy during his illness:—The day or two before he died, he called his sister, a girl about nine years of age, to his bed-side, and told her what a bad girl she was to her parents, and where she would go if she did not seek a new heart from God. He entreated her to obey her parents and to keep the Sabbath. He said that he was about to go to heaven, but there she could never come except she sought mercy through Jesus Christ. He then called his mother—told her what a bad woman she was, never to go to God's house, or pray, or read the Bible, or care for the Saviour; and if she died so, she would go to hell. Those were his very words. 'Oh!' he said, 'pray for a new heart!' He then called his father, and told him, 'I am going to my heavenly Father, where,' he said, 'you can never come,

unless your sins be pardoned and your heart changed.' He blessed his teachers, and the missionary, who, he said, had told him of Jesus Christ dying for sinners such as he was. He requested his mother, with great solemnity, to tell his grandmother to pray to God for pardon, or she would go to hell. Those were his words. The boy died, and the grandmother fell sick the same week with inflammation of the stomach; and the words of the boy deeply affected her mind. The missionary never visited her (and he did so daily) without her mentioning these words. She was directed to the Saviour—she sought for mercy: she has recovered from her sickness, and attends constantly the Wesleyan chapel. The missionary met, at this poor old woman's bed-side, during her illness, one of her daughters from the East-end of London, who had been a great sinner. He pressed on her the necessity of seeking the salvation of her soul. She was deeply impressed, but lamented that her husband was a Socialist. The missionary lent her Mr. Ainslie's lecture, 'Is there a God?' and Mr. Garwood's, 'Is the Bible of Divine Authority?' for her husband to read. He did so. When she was going again to see her mother, she told her husband she must take the books back. He said, 'Ask him to lend them me another week or two—I must read them again.' He has done so, and he has thanked the missionary for them, saying, 'They are very convincing;' and he has given up the Socialist meeting, and allows his wife to attend the house of God."

The Report of this School, as printed by Order of the House of Commons.

"*New Pie-street, Westminster.*—This school for the destitute was opened in January, 1840. It is designed for the children of persons inhabiting the most wretched parts of Westminster, many of whom are professionally beggars;

others get their bread by selling various articles about the streets, and it may be stated, that three-fourths of them are probably deeply engaged in crime.* It was opened originally as a Sunday-school, but it was found 'that the good effects of the Sunday's teaching were done away by the mischievous influence of domestic habits and example during the week. With a view to remedy this, a day-school was formed in addition to the Sunday-school. A few persons hired a stable, by way of experiment, for three months; this was rudely fitted up as a school-room, when, to their surprise, no less than to their gratification, they had in a few weeks 120 children. For some time past there have been 170 in constant attendance, and at the present time the names of 200 and upwards are upon the books.' The accommodation afforded in this building is of the humblest kind. The tiled roof remains without a ceiling; the floor is only partially boarded; no ventilation could carry off the exhalations inseparable from such a spot. Nevertheless, it has satisfactorily served the purpose of the experiment that has been tried in it, and the attendance being steady and increasing, the influential persons who have interested themselves about the formation of this school, and contributed to its support, now contemplate an attempt to provide funds for a proper building.

"The appearance of the children sufficiently denoted the class to which they belonged. Many were without shoes or stockings; almost all were of English parents; some were so ill-clad, that their naked skin appeared through many parts of their tattered clothing; all were equally dirty, the effect of extreme poverty or domestic depravity, and therefore its correction was very properly left to time. They were ranged on forms for want of desks, of which the confined space does not admit of a sufficient number. The master stated, that

* Printed prospectus of the school.

'by talking kindly to the new-comers, they became after a little time willing to learn.' Eighteen out of seventy boys present could read fairly; thirty could write a word on their slates; six wrote on paper. They were classed in three divisions, by which the master was able to give his personal attention to each for nearly an hour during every school time, in addition to the scriptural lesson addressed to them all. They expressed pleasure when they found themselves learning something, and in some instances, when they were able to read, they were glad to be allowed to take home a book to read to their parents. Some good results are said to have been traced to occasions of this kind. It caused evident and very natural satisfaction to them to perceive that the darkness and confusion of ignorance was giving place in their minds to new ideas, and that instead of the neglect, perhaps aversion, to which their poverty had made them familiar elsewhere in the school, they met with nothing but kind treatment, and consideration for their deficiencies. No prizes or rewards, no gifts of clothing, or bribes in any shape for attendance, were allowed, neither were punishments, except of the slightest kind, and those seldom found necessary. The apparatus is scanty, consisting only of twelve Bibles, six copy-books, a few lesson-boards, and three slates.. They had learnt to sing by ear a few songs and hymns. The school is dismissed daily with a short, impressive, and appropriate prayer. On passing out of the school many seemed pleased to exchange salutations with the master, and some advanced to him for a friendly shake of the hand. 'Christian instruction and Christian benevolence' had awakened their sympathies, and led them to feel that 'the world and the world's law' was not altogether against them. Some were the children of known thieves; some had themselves been habituated to thieving; others were orphans; and all belong to the poorest and most destitute

grade of life. The instruction was of course gratuitous, and care was said to be taken not to abstract any from schools where payment was enforced, and also not to admit those whose parents could afford to send them elsewhere. It was found, indeed, that very few of the latter would, under any circumstances, allow their children to mix with the class of which this school is composed. It is stated, that before it was opened, no fewer than eighteen children had been transported from families now sending children to it, but that since it has been in operation there has not been one. 'The same benevolent persons* who have induced the children to attend the school, endeavour to secure that they do so regularly; they use every argument to persuade the parents to send them, and they call almost daily to satisfy themselves that the children are present; they also go to the residences of the absentees to ascertain the reason of their non-attendance.' A part of the stable was fitted up as an infant-school, and contains 100. They are taught in the method of the Infant-school Society, by a mistress who has received instruction at that establishment, and who had succeeded in making some progress with the different materials with which she had to deal. Twenty-four had learnt to read the lesson-boards; 8 could read in the Testament, and could repeat texts with accuracy and intelligence; 16 could work with the needle; a few were taught to scour and clean the school-room. They were furnished only with a few slates, on which some had learnt to write, and also a little ciphering. While the eldest class is at needlework, one of the number reads a story to the rest from a book. They were able to repeat hymns and other simple pieces of poetry, and took an interest in the scriptural and other subjects to which their attention was directed.

"I made a subsequent visit to this school, with the view

* "Missionaries of the London City Mission."

of endeavouring to satisfy myself by personal inquiries to what class of society the children attending it belonged; and whether it was probable that they were withdrawn to any extent from other schools, where payments were required and regularity of attendance enforced, and attracted to this by the circumstance of its being gratuitous, and by the absence of any attempt to make neatness and cleanliness of dress and person a rule and a characteristic. Sixty boys were present; and of these, taken *seriatim*, I obtained from the master the following particulars:—

"Seven had been at other schools, 4 of them at National, 3 at British; 2 of the former had been dismissed for irregularity of attendance: the parents of the remaining 5 were said to be too poor to dress them decently, and to provide the weekly payments.

"Twenty-five were the children of parents in various grades, of very humble employment, having from 2 to 5 young children each, and subject to be frequently without work altogether. A few of these had 1 child at a school where payments are made, but were unable to afford to pay for more, or to procure proper and decent clothing for them.

"Eleven had lost their fathers, and were supported by their mothers, having also from 2 to 4 children each to provide for: the mothers of three sold fruit in the streets; 2 more sold herrings and fire-wood; 3 were women. It was stated that the mother of one was often obliged to earn a trifling sum by her morning's occupation before she could provide a breakfast for her child, which she brought to him to the school; the child of another remained frequently at the school all day without food, the mother bringing some when she was able.

"Five had been deserted by their parents, and were dependent on the sympathy of neighbours.

"Five were the children of men of notoriously bad

characters, one of them a known thief: one of the former had come to the school to hear his child read, which he was unable to do himself, and expressed much surprise.

"One was an orphan, supported by relatives.

"One the son of a blind beggar.

"Four were engaged in employments that kept them up a great part of the night, or occupied them from an early hour in the morning; they consequently came to school only in the afternoon: one of these was employed to sell bread and cold meat to the waggoners, drovers, &c., coming into London to the markets, or in some similar occupation; another sold ginger-beer in the streets to a late hour; a third sold lucifer-matches; a fourth, water-cresses, &c., early in the morning.

"Six only were the children of parents whose general condition might enable them to pay for the instruction of their children, and 2 of these were at the time out of work.

"There can, I apprehend, be little doubt that this school is a source of usefulness: there can, I should think, be as little, that in this and other parishes in which the poorer parts of the population are congregated, there must be many children still in want of places of refuge and instruction such as this, to which they can have recourse without payment, where the sorriest garb and exterior will not find itself in a position of painful contrast; where the treatment will be kind and considerate, and the instruction, though humble, yet sensibly conducted, in a manner to draw forth the faculties hitherto lying dormant through neglect, and to call into action right feelings and affections which mismanagement or harshness may have repressed. The success of the experiment, in this instance, has shown itself in the improved habits of some of these children; in the pleasure signified by others at finding total ignorance superseded by some gleams of knowledge; in gratitude to their benefactors;

in growing self-respect, which manifests itself in attention to the precepts and suggestions of the master, on behalf of cleanliness and propriety even of the poorest dress. The school was formed, not without much personal exertion, by a paid agent and others representing to parents, too ignorant, perhaps, or too regardless to make a voluntary effort, the duty and the benefit of giving their children the opportunity of obtaining some religious and useful instruction. Having so far secured their confidence, and formed, as it were, this nucleus, the influential persons who commenced the work on behalf of their poorer fellow-parishioners, are now desirous of extending it by providing a proper building; and as at the period of my visit they made known to me their intention of applying to the Committee of Council for aid, I have given these details as material for their Lordships' consideration."

Mr. Charles Dickens's Account of the Plot of Ground on which this School stood, called "The Devil's Acre."

The plot of ground in Westminster on which this school stood was known by the name of "The Devil's Acre," and it is thus described by Mr. Charles Dickens, in his "Household Words:"—

"There are multitudes who believe that Westminster is a city of palaces, of magnificent squares, and regal terraces; that it is the chosen seat of opulence, grandeur, and refinement; and that filth, squalor, and misery, are the denizens of other and less favoured sections of the metropolis. The error is not in associating with Westminster much of the grandeur and splendour of the capital, but in entirely dissociating it in idea from the darker phases of metropolitan life. As the brightest lights cast the deepest shadows, so are the splendours and luxuries of the West-end found in juxta-position with the most deplorable manifestations of

human wretchedness and depravity. There is no part of the metropolis which presents a more chequered aspect, both physical and moral, than Westminster. The most lordly streets are frequently but a mask for the squalid districts which lie behind them, whilst spots consecrated to the most hallowed of purposes are begirt by scenes of indescribable infamy and pollution; the blackest tide of moral turpitude that flows in the capital rolls its filthy wavelets up to the very walls of Westminster Abbey; and the law-makers for one-seventh of the human race sit, night after night, in deliberation, in the immediate vicinity of the most notorious haunt of law-breakers in the Empire. There is no district in London more filthy and disgusting, more steeped in villany and guilt, than that on which every morning's sun casts the sombre shadows of the Abbey, mingled, as they soon will be, with those of the gorgeous towers of the new 'Palace at Westminster.'

"The 'Devil's Acre,' as it is familiarly known in the neighbourhood, is the square block comprised between Dean, Peter, and Tothill-streets, and Strutton-ground. It is permeated by Orchard-street, St. Anne's-street, Old and New Pye-streets, Pear-street, Perkins'-rents, and Duck-lane. From some of these, narrow covered passage-ways lead into small quadrangular courts, containing but a few crazy, tumble-down-looking houses, and inhabited by characters of the most equivocal description. The district, which is small in area, is one of the most populous in London, almost every house being crowded with numerous families and multitudes of lodgers. There are other parts of the town as filthy, dingy, and forbidding in appearance as this, but these are generally the haunts more of poverty than crime. But there are none in which guilt of all kinds and degrees converges in such volume as on this, the moral plague-spot, not only of the metropolis, but also of the kingdom. And yet

from almost every point of it you can observe the towers of the Abbey peering down upon you, as if they were curious to observe that to which they seem to be indifferent.

"Such is the spot which true Christian benevolence has, for some time, marked as a chosen field for its most unostentatious operations. It was first taken possession of, with a view to its improvement, by the London City Mission, a body represented in the district by a single missionary, who has now been for about 12 years labouring—and not without success—in the arduous work of its purification; and who, by his energy, tact, and perseverance, has acquired such an influence over its turbulent and lawless population, as makes him a safer escort to the stranger desirous of visiting it, than a whole posse of police.* By the aid of several opulent philanthropists whom he has interested in his labours, he has reared up within the district 2 schools, which are numerously attended by the squalid children of the neighbourhood,—one of these schools having an Industrial Department connected with it. An exclusively Industrial School for boys of more advanced age has also been established, which has recently been attached to the Ragged School Union.† In addition to these, another Institution has been called into existence, to which and to whose objects the reader's attention will be afterwards drawn.

"The Pye-street schools being designed only for children —many of whom, on admission, manifest an almost incredible precocity in crime—those of a more advanced age seeking instruction and reformation were not eligible to admission."

To meet such applicants the missionary took them under his own care, provided them with board and lodgings, and

* The number of missionaries of that Society now located in Westminster is 10.

† This school has lately been closed for want of funds.

at the same time had them placed under daily instruction. After such cases had given evidence of a moral change, to remove them entirely from the influence of old companions, at their own request, they were assisted to emigrate. Of this class the missionary has for a number of years been the means of benefiting, on an average, about 30 annually.

Letter of the Children of this School to the City Missionary.

In the Annual Report of the London City Mission for 1843, it was stated of this school:—

"The children of Pye-street School, a school founded by the missionary, the conditions of entering into which were ignorance, rags, and wretchedness—these children, many of them the offspring of the most degraded and profligate persons in Westminster, are now not only instructed and clothed, but they are making their little efforts for the benefit of others. Six of them, representing the whole school, lately waited upon the missionary, and put into his hands a letter, of which the following is a copy. It should be stated, on the authority of the schoolmistress, that the letter and the contribution originated with themselves, and the 6 children who waited on the missionary all took a part in the writing of the letter. It is dated,—

"'*New Pye-street Girls' School,*
"'*April* 10, 1843.

"'Dear Sir,—We know that we need not tell you that among us, the poor children of New Pye-street School, there is a little Missionary Society. We have subscribed and sent our farthings to buy Bibles for the black people, that they may know about God, but we learn that there are white Heathens as well as black, and therefore we wish to help them. Will you be pleased to accept of 14*s.* as our contribution to the London City Mission for this purpose, and as

an expression of our gratitude to Almighty God for sending us Bibles and teachers to explain them. Some of us, whose names you will know, beg that you will pardon us for having grieved you lately; we have resolved, with God's help, to forsake our evil ways, and we ask both your forgiveness and your prayers.

"'We remain, dear Sir,

"'With grateful respect,

"'The children of New Pye-street School,

"'M. A. Hogan.	"'Jane Young.
Emily Lawrance.	Rebecca Barnes.
Ann Swanton.	Sarah Gore.
Ann Sarah Rawlins.	Frederic Cambourne.
"'To Mr. Walker.'"	&c., &c.

"Such a letter from children rescued from the streets, some of whom, ere this, had it not been for the school and the missionary, would have been the inmates of our prisons, is deeply interesting, and would teach a statesman that the improvement of a population and the prevention of crime, are not to be effected by the erection of model prisons, but, among other means, by the erection of school-houses, in which the great principles of the Bible shall be faithfully taught, and children made to feel, that there are nobler enjoyments than those, which either ignorance or vice can afford."

Dickens's Narrative of Emigrants from this School.

Mr. Dickens thus narrates two interesting cases of emigrants from this school:—

"It is encouraging to know that the most favourable accounts have been received from emigrants who left the Pear-street School. It is now some time since a lad, who, although only 14, was taken into the latter, was sent to

Australia. He had been badly brought up; his mother, during his boyhood, having frequently sent him out, either to beg or to steal. About a year after her son's departure, she called, in a state of deep distress, upon the missionary of the district, and informed him that her scanty furniture was about to be seized for rent, asking him at the same time for advice. He told her that he had none to give her, but to go and pay the rent, at the same time handing her a sovereign. She received it hesitatingly, doubting, for a moment, the evidence of her senses. She went and paid the rent, which was 18*s.*, and afterwards returned with the change, which she tendered to the missionary with her heartfelt thanks. He told her to keep the balance, as the sovereign was her own—informing her, at the same time, that it had been sent her by her son, and had that very morning so opportunely come to hand, together with a letter, which he afterwards read to her. The poor woman for a moment or two looked stupefied and incredulous, after which she sank upon a chair, and wept long and bitterly. The contrast between her son's behaviour and her own conduct towards him, filled her with shame and remorse. She is now preparing to follow him to Australia.

"Another case was that of a young man, over 20 years of age, who had likewise been admitted, under special circumstances, to the same Institution. He had been abandoned by his parents in his early youth, and had taken to the streets to avert the miseries of destitution. He soon became expert in the art of picking pockets, on one occasion depriving a person in Cornhill of no less than 150*l.* in bank notes. With this, the largest booty he had ever made, he repaired to a house in the neighbourhood, where stolen property was received. Into the room into which he was shown, a gloved hand was projected, through an aperture in the wall, from an adjoining room, into which he placed the notes. The

hand was then withdrawn, and immediately afterwards projected again with 20 sovereigns, which was the amount he received for the notes. He immediately repaired to Westminster, and invested 10*l.* of this sum in counterfeit money, at a house not a stone's-throw from the Institution.

"For the 10*l.* he received, in bad money, what represented 50*l.* With this he sallied forth into the country with the design of passing it off—a process known amongst the craft as 'shuffle-pitching.' The first place he went to was Northampton, and the means he generally adopted for passing off the base coin was this:—Having first buried in the neighbourhood of the town all the good and bad money in his possession, with the exception of a sovereign of each, so that, if detected in passing a bad one, no more bad money would be found upon his person, he would enter a retail shop, say a draper's, at a late hour of the evening, and say that his master had sent him for some article of small value, such as a handkerchief. On its being shown him, he would demand the price of it, and make up his mind to take it; whereupon he would lay down a good sovereign, which the shopman would take up, but, as he was about to give him change, a doubt would suddenly arise in his mind as to whether his master would give the price asked for the article. He would then demand the sovereign back, with a view to going and consulting his master, promising, at the same time, to be back again in a few minutes. Back again he would come, and say that his master was willing to give the price, or that he wished the article at a lower figure. He took care, however, that a bargain was concluded between him and the shopkeeper; whereupon he would again lay down the sovereign, which, however, on this occasion, was the bad and not the good one. The unsuspecting shopkeeper would give him the change, and he would leave with the property and the good money. Such is the process of 'shuffle-pitching.'

In the majority of instances he succeeded, but was sometimes detected. In this way he took the circuit twice of Great Britain and Ireland; stealing as he went along, and passing off the bad money, which he received, for good. There are few gaols in the United Kingdom of which he has not been a denizen. His 2 circuits took him 9 years to perform, his progress being frequently arrested by the interposition of justice. It was at the end of his second journey that he applied for admission to the Pear-street School. He had been too often in gaol not to be able to read; but he could neither write nor cipher when he was taken in. He soon learnt, however, to do both; and, after about 7 months' probation, emigrated to America from his own choice. The missionary of the district accompanied him on board as he was about to sail. The poor lad wept like a child when he took leave of his benefactor, assuring him that he never knew the comforts of a home until he entered the Pear-street School. Several letters have been received from him since his landing, and he is now busily employed, and—doing well!

"Instances of this kind might be multiplied, if necessary, of what is thus being done daily and unostentatiously for the reclamation of the penitent offender, not only after conviction, but also before he undergoes the terrible ordeal of correction and a gaol."

The youth last referred to has been for the last 5 years foreman in a saw-mill. The missionary has sent out to him several young men, all of whom he has provided with employment, and has looked after not only their temporal but also their spiritual welfare. He is a communicant at a Baptist chapel. In a letter received from him lately, he states that he has married a young woman, who is also a communicant at the same chapel; and they are, to use his own expression, as happy "as poor sinners can be out of

heaven." And yet this youth was brought up in a training-school for young thieves, kept by a most notorious fellow, who was proprietor of a lodging-house in Spitalfields, and who was tried some years since at the Old Bailey for murder. In a quarrel with his wife, as she was called, he took their child to an upstairs room, with a knife cut off the child's head, laid the head on a table, came down and told his wife, if she would go up, she would find something belonging to her lying on the table. She went up, and found the child's head.

A second pupil of this wretched man's is now undergoing the missionary's reformatory training.

In the magazine of the London City Mission, for September, 1843, it was added:—

"Perhaps the most striking testimony to the value of this Institution was borne a few days since, by 3 thieves, to the missionary who was honoured in the establishment of the school. One thief said to him, 'Why, Sir, you take all our boys away.' The second said, 'A very good thing too.' And the third added, that the school was the greatest blessing in the neighbourhood for the children, and that, if he had any children, he would send them there too."

The present number of children in these schools is large.

The Field-lane Ragged School described, as a second Illustration of these Institutions.

One other illustration of the early Ragged Schools founded in London shall be given. The Field-lane School was among the earliest of those established, and is now among the largest. This was first held in a contiguous room in West-street, West Smithfield. It was close to, and several of the children resided in, houses in the same street, since pulled down, and thus described by the London City Missionary of the district, who formed the school:—

Description of the adjacent notorious "Thieves' Houses."

"Great excitement has lately prevailed on my district, in consequence of the houses, Nos. 2 and 3, West-street, being open for the inspection of the curious, previous to their demolition to make way for the new street about to be made in continuation of Farringdon-street. Many thousands of individuals visited and inspected these houses during the month of August, among whom were his [late] Royal Highness the Duke of Cambridge, and several other persons of high rank and station in society. A general surprise was expressed that such places could so long have existed in the very centre of the metropolis, and within so short a distance of one of its leading public thoroughfares, and been notoriously used for the worst of purposes.

"They are said to have been built in the years 1683-84, by a man named M'Waullen or M'Welland, chief of a tribe of Gipsies, under pretence of being a tavern called the Red Lion, but for the more direct purpose of concealing stolen property, and harbouring thieves. The dilapidated buildings behind were used as stables, where the fleetest horses were kept in constant readiness for pursuit or speedy flight. From all accounts it appears that these houses have ever been the resort of the most notorious and abandoned individuals of the metropolis. The names of their inhabitants stand conspicuous in the annals of crime, for among others are Jonathan Wild, Jack Sheppard, Jerry Abershaw, and Dick Turpin.

"Many are the strange incidents said to have taken place within these walls, and though there are many exaggerated statements made, there is no doubt, from their situation,—being by the side of the Fleet Ditch, the rapid current of which could at once sweep into the Thames what might be thrown in—their dark closets, trap-doors, sliding panels, and means of escape, they were among the most secure erections

for robbery and murder. In the shop No. 3, there were 2 traps in the floor, one for the concealment of property, the other for a means of escape in case the felon should be pursued. His method of escape was by lifting a covering of wood about 3 feet square, when he immediately was in the cellar beneath; and by putting a plank kept in constant readiness, across the Fleet Ditch, and drawing it over after him, he was at once in Black Boy-alley, cut off from pursuit.

"The cellar was a most filthy dismal place. Its light emanated from a small window or hole immediately above the Fleet Ditch. In one corner was a cell or den, made by parting off a portion of the cellar with brickwork, well besmeared with soot and dirt to prevent detection. It measured about 4 feet by 8. Here a chimney-sweep, who escaped from the prison of Newgate a few years since, was concealed for a considerable period, and fed through an aperture made by removing a brick near the rafters. Although repeatedly searched for he remained safe till informed of by one of his associates.

"In a corner on the opposite side were the brickwork remains of a small blast furnace, which was used some years since by a gang of coiners. A private still was long worked successfully in this dismal place, till at length it was discovered.

"The most extraordinary and ingenious part of the premises I consider to be the means of escape. If a prisoner once got within their walls, it was almost an impossibility for his pursuers to take him, in consequence of the various outlets and communications. There was scarcely a chance for the most active officer to take a thief, if he only got a few yards in advance of him. He had 4 ways of escape. The staircase was very peculiar, scarcely to be described, for though the pursuer and the pursued might only be a few feet distant, the one would escape to the roof of the house,

while the other would be descending steps, and in a moment or two would find himself in the room he had just left, by another door. This was managed by a pivoted panel being turned between the two. A large room on the first-floor back is said to be the place where the abandoned inmates held their nightly orgies, and planned their future robberies. From the upper room there were means of escape by an aperture being made in the wall leading to the house No. 2, containing no less than 24 rooms, with 4 distinct staircases. Here, also, level with the floor, was a shoot, or spout which remained covered, except when required, about 2 feet in breadth, and 3 feet in length, by which goods could be conveyed to the cellar in an instant.

"In short, a more suitable place for theft and murder could scarcely be made, as the premises from bottom to top evidently showed.

"Immediately behind the premises just described stood a dilapidated building, lately used as 'penny lodgings,' where men and women slept promiscuously. Scenes commonly occurred here, and in the court adjoining, far too gross and revolting to be described. What has been actually seen by one of the general superintendents of the Mission in the middle of the day in the public street, before this house, is so bad as actually not to be credited, except it were thus confirmed.

"In these lodgings your missionary found the associate of Good, who was executed for the murder of Jane Jones, about 2 years since. Indeed they were a receptacle for the most abandoned, so that every session some of their inhabitants were before the justice.

"During the last 3 years I perceive, by reference to my journal, that I have visited this dismal place upwards of 150 times, and though its inhabitants were the most abandoned, yet they generally treated me with civility, and listened with

attention while I addressed them on the importance of their sins being blotted out through the blood of the Lord Jesus Christ. Numbers of them attended my prayer-meeting during the winter months. I have frequently addressed them, standing unconsciously on one of the trap-doors before referred to; and though I can reckon up about 60 who have left this part of the district as exiles from their native land, after having received the sentence of transportation, I indulge the hope that some Scripture text, spoken by the City Missionary, may, in a distant region, on some future day, come to their recollection, and that God will bless to them his own Word."

Formation of the School.

The missionary who founded this school thus reports the formation:—

"The district of Field-lane, in the year 1841, presented one of the most deplorable and wretched spots in the metropolis. It consisted of numerous courts and alleys, inhabited entirely by the most abandoned and dangerous classes. Being determined to get to the root of the evil, I procured the use of a small back room, in a court in Saffron-hill, on a first floor, occupied by a Roman Catholic, for the sum of 2*s.* each time we met. The court led into another court, densely populated. Having intimated to those who sat on the ground playing cards, that there would be a school opened on Sunday, and having invited their attendance, they laughed, and said I should get killed, and that then the first would be the last day of it. Nothing daunted, however, I proceeded to the place alone, on the first Sunday in November, 1841. As soon as I entered the court, the shouts and yells began, amidst cries of, 'Here he comes—here he comes—curse the Protestant crew!' &c. When I reached the door, it was completely besieged, so many

were seeking admittance; and on the room being opened, it was filled. Having no seats, we had to sit on the floor, and the windows opened on the uncovered Fleet Ditch and the knacker's-yard. Silence being procured, we attempted to sing part of the Hundredth Psalm, but so discordant a choir could scarcely be found. When addressed on the love of Christ to fallen man, they listened as if it was to them entirely a new tale. The group consisted of 45, varying in age from 6 to 18 years; and on being questioned, I found 41 of them prayed to the Virgin Mary, and 1 was a Jewess.

"The second day the room was again soon filled, while numbers sought admittance in vain. On this occasion I was much annoyed by a young man who had been liberated from Newgate the day before, where he had been sent for theft. When we attempted to sing, he jumped and danced 'Jim Crow.' Though told to desist, or leave the room, he would not, and challenged me to touch him. Being unable to proceed, I put him outside; but scarcely had I returned, when I beheld him rushing towards me with a large table-knife in his hand. I grasped him by the arms, and held him till a female pulled the deadly weapon from his hands, as he cried, 'I'll stick you, you Protestant,' &c.; and others answered, 'Oh, the teacher!' 'The teacher will be murdered!' At the close of the school, he was standing at the door armed with stones, when he was spoken to in an affectionate manner, but before I had gone many steps, a stone was thrown, which passed within a few inches of my head.

"The next Sunday he returned, and conducted himself orderly; and to my great surprise, on the following Sunday he was accompanied by his father, a Roman Catholic, who could not tell a letter. This youth continued to conduct himself well, which gained him friends; and after being in

a gentleman's service several years, he was taken out to Africa.

"Desiring to extend my labours, a meeting for adults was opened one night in the week, which was continued amidst great annoyance from without; for so very dreadful was the place, I could not prevail on any one to help me. One evening, coming down the court, accompanied by a female, who carried some articles of clothing for the most destitute, a stone was thrown, which struck her on the head, rendering her insensible for some moments, and leaving a protuberance which was frequently accompanied with pain, until her death, several years after.

"The landlady, taking advantage of the annoyance, doubled the rent, so I was obliged to seek another place, which was procured in White's-yard, Saffron-hill, on the ground floor; but, after some weeks, we were compelled to adjourn to the second floor, so great was the annoyance.

"Now for the first time friends presented themselves willing to help in the great work; and in order to procure funds, cards were issued, to be produced monthly, each card being valued at one shilling, and supposed to be collected from twelve persons.

"Having procured more eligible premises in West-street, the teachers resolved to advertise in the 'Times' newspaper for assistance; and, in order to attract attention, it was agreed to head the advertisement, 'Ragged School,' and copies were attached to letters, and sent to many of the nobility and gentry. The first answer was from Lord Ashley. We believe this is the first time the words, 'Ragged School,' appeared in print, though there were several schools of the same description at the time. This brought the school before the public, and many persons of importance called to see for themselves."

Dickens's Narrative of different Visits to this School, and of the Improvements effected in the interim.

Mr. Charles Dickens thus describes different visits which he paid to this school, contrasting the condition in which he found the school on his latter visits, with its previous state. The extract is taken from his "Household Words:"—

"I find it perplexing to reckon how many years have passed since I traversed these byways one night before they were laid bare, to find out the first Ragged School.

"I found my first Ragged School, in an obscure place called West-street, Saffron-hill, pitifully struggling for life, under every disadvantage. It had no means—it had no suitable rooms—it derived no power or protection from being recognised by any authority; it attracted within its wretched walls a fluctuating swarm of faces—young in years but youthful in nothing else—that scowled Hope out of countenance. It was held in a low-roofed den, in a sickening atmosphere, in the midst of taint, and dirt, and pestilence; with all the deadly sins let loose, howling and shrieking at the doors. Zeal did not supply the place of method and training; the teachers knew little of their office; the pupils, with an evil sharpness, found them out, got the better of them, derided them, made blasphemous answers to scriptural questions, sang, fought, danced, robbed each other—seemed possessed by legions of devils. The place was stormed and carried, over and over again; the lights were blown out, the books strewn in the gutters, and the female scholars carried off triumphantly to their old wickedness. With no strength in it but its purpose, the school stood it all out, and made its way.

"Some two years since, I found it, one of many such, in a large convenient loft in this transition part of Farringdon-

street—quiet and orderly, full, lighted with gas, well white-washed, numerously attended, and thoroughly established. . .

"I found the school in the same place, still advancing. It was now an Industrial School, too; and besides the men and boys who were learning—some, aptly enough; some, with painful difficulty; some, sluggishly and wearily; some, not at all—to read and write and cipher; there were 2 groups, one of shoemakers, and one (in a gallery) of tailors, working with great industry and satisfaction. Each was taught and superintended by a regular workman engaged for the purpose, who delivered out the necessary means and implements. All were employed in mending, either their own dilapidated clothes or shoes, or the dilapidated clothes or shoes of some of the other pupils. They were of all ages, from young boys to old men. They were quiet, and intent upon their work. Some of them were almost as unused to it, as I should have shown myself to be if I had tried my hand, but all were deeply interested and profoundly anxious to do it somehow or other. They presented a very remarkable instance of the general desire there is, after all, even in the vagabond breast, to know something useful. One man, when he had mended his own scrap of a coat, drew it on with such an air of satisfaction, and put himself to so much inconvenience to look at the elbow he had darned, that I thought a new coat (and the mind could not imagine a period when that coat of his was new!) would not have pleased him better. In the other part of the school, where each class was partitioned off by screens adjusted like the boxes in a coffee-room, was some very good writing, and some singing of the multiplication table—the latter on a principle much too juvenile and innocent for some of the singers. There was also a ciphering-class, where a young pupil-teacher had written a legible sum in compound addition, on a broken slate, and was walking

backward and forward before it, as he worked it for the instruction of his class. * * *

"The best and most spirited teacher was a young man, himself reclaimed through the agency of this school from the lowest depths of misery and debasement, whom the Committee were about to send out to Australia. He appeared quite to deserve the interest they took in him, and his appearance and manner were a strong testimony to the merits of the establishment. . . . .

"I had scarcely made the round, when a moving of feet overhead announced that the school was breaking up for the night. It was succeeded by profound silence, and then by a hymn, sung in a subdued tone, and in very good time and tune, by the learners we had lately seen. Separated from their miserable bodies, the effect of their voices, united in this strain, was infinitely solemn. It was as if their souls were singing—as if the outward differences that parted us had fallen away, and the time was come when all the perverted good that was in them, or that ever might have been in them, arose imploringly to heaven. . . . .

"I do not hesitate to say—why should I, for I know it to be true?—that an annual sum of money, contemptible in amount as compared with any charges upon any list, freely granted in behalf of these schools, and shackled with no preposterous red-tape conditions, would relieve the prisons, diminish county rates, clear loads of shame and guilt out of the streets, recruit the army and navy, waft to new countries fleets full of useful labour, for which their inhabitants would be thankful and beholden to us. It is no depreciation of the devoted people whom I found presiding here, to add, that with such assistance as a trained knowledge of the business of instruction, and a sound system adjusted to the peculiar difficulties and conditions of this sphere of action, their usefulness could be increased fifty-fold in a few months."

Narrative of a Visit to this School, from "Chambers's Edinburgh Journal."

About the same time the following narrative of a visit to this school appeared in "Chambers's Edinburgh Journal," drawn up by a gentleman connected with the journal, who was led to explore the place:—

"'A Ragged School,' quoth the reader, 'pray, what kind of school is that?' A few words will suffice to answer this inquiry. A 'Ragged School' is a Sunday-school established by private benevolence in a City district of the meanest kind, where every house is worn-out and crazy, and almost every tenant a beggar, or, perhaps, something worse. A school, moreover, in which no children are to be found who would be admitted into any other school; for, ragged, diseased, and crime-worn, their very appearance would scare away the children of well-conducted parents; and hence, if they were not educated there, they would receive no education at all.

"In London there exist several 'Ragged Schools:' one situated in the very heart of St. Giles's, another—the one we propose to sketch—established nigh that worse than St. Giles's, Field-lane, Smithfield—the head-quarters of thieves, coiners, burglars, and the other outcasts of society. This Sunday-school was founded in 1841, and originated in the benevolent efforts of Mr. Provan, a hero in humble life.* After much exertion, especially in overcoming the objections of the parents, who considered the reformation of their offspring as the loss of so much capital, 45 young persons, varying in age from 6 to 18, were induced to attend the school. At present the average attendance on Sundays exceeds 100. The school is also opened 3 times a week, when instruction of an ordinary kind is imparted gratuitously

* Mr. Provan was the missionary of the London City Mission in Field-lane.

by a lady. Most—we might say all—of the fathers of the scholars belong to what may be called the predacious class, and the mothers fallen characters, who bear deep traces of guilt and disease in their countenances. Many of the children have been incarcerated for felony—educated thereto by their parents, as the trade whereby they are to live; and the destiny of all, unless better principles shall be implanted at school than can be acquired at home, is the hulks or Norfolk Island. All honour, then, to the brave men and women who have consecrated the day of rest to the godlike task of rescuing their fellow-creatures from a life of shame and misery—to change the ruffian into an honest man!

"The Smithfield 'Ragged School' is situate at 65, West-street, a locality where vice and fever hold fearful sway. To open it in any other neighbourhood, would be to defeat the object of the projectors. The very habiliments of the boys, so patched, that the character of the original texture could scarcely be gleaned, would almost be sufficient to preclude their ingress to a more respectable neighbourhood, and make them slink back abashed into their loathsome dens. It follows, that the object of the promoters of the 'Ragged School'—the in-gathering of the outcasts—requires that it should be held amidst the homes of these outcasts. The house has that battered, worn aspect, which speaks of dissolute idleness, the windows are dark and dingy, and the street too narrow to admit a current of fresh air; and it needed, on the rainy day in March in which it was visited, but a slightly active imagination to call up visions of the robberies and murders which have been planned in it, and of which it has been the scene.

"The entrance to the school was dark; and there being no windows to illuminate the rickety staircase, we stumbled into the school-room on the first-floor before we were aware. On entering, the eye was greeted by a spectacle to which,

from its mingled humour and pathos, the pencil of Hogarth could have alone done justice. We found a group of from 40 to 50 girls in one room, and about 60 boys in another; the girls, although the offspring of thieves, quiet, winning, and maidenly; but the boys full of grimace and antics, and, by jest and cunning glances, evincing that they thought the idea of attending school fine fun. Foremost amongst them was a boy apparently aged 17, but as self-collected as a man of forty, of enormous head, and with a physiognomy in which cunning and wit were equally blended, whose mastery over the other boys was attested by their all addressing him as 'captain.' The boys had their wan, vice-worn faces as clean as could be expected, and their rags seemed furbished up for the occasion; whilst their ready repartee, and striking original remarks, and the electric light of the eye, when some peculiar practical joke was perpetrated, evinced that intellect was there, however uncultivated or misused. Unless we are greatly self-deceived, we beheld in this unpromising assemblage as good a show of heads as we have ever seen in any other Sunday-school, and the remark is justified by what we learned with respect to the shrewdness generally evinced by these children. The predominant temperament was the sanguine, a constitution which usually indicates great love for animal exercise; and, during the time we were present, they appeared as if they could not sit quiet one moment—hands, feet, head, nay, the very trunk itself, seemed perpetually struggling to do something, and that something generally being found in sheer mischief.

"Hymns were occasionally sung to lively measures, the girls singing with a sweetness and pathos that sunk deep into the heart; but the boys were continually grimacing and joking, yet all the time attempting to look grave and sober, as if they were paying the most respectful attention. When the superintendent told the boys that he was about to pitch

the tune, and that they must *follow* him, the boy before mentioned as the captain cried out in a stage-whisper, 'Mr. —— says we are to follow him; I wonder where he's going to?' a jest hailed with a general laugh by his confederates. During teaching, questions of an unanswerable character were submitted by the boys to their master; for example, 'If you were starving and hungry, wouldn't you steal?' 'What is the use of hanging Tapping; will that convert him?'* Various other attempts were made by the captain to puzzle the teacher, and failing, he was heard to say, 'That's no go—he is too deep for us.'

"Amongst these boys, however, were some to whom the word of kindness was evidently a 'word in season,' and who drank in the tender accents with which they were addressed —perchance for the first time—as if it were music to their souls. Then, again, was to be seen some poor puny lad, as gentle in mind as in body, who was obviously dying from unfitness to cope with the requirements of his circumstances —poor tender saplings, growing in an atmosphere which was too bleak for any but the forest oak to brave. Untrained, except to crime, as most of the children are, much good has already been effected. Most of the scholars can read, and books have been supplied suited to their circumstances; and that the books are read with the understanding, is proved by the questions submitted to their teachers. Due honour to their parents has been taught. Many have thus become a comfort to homes to which they had hitherto been an additional curse; and many a mother, herself regenerated through the prattle of her child, has declared, with streaming eyes, 'I thank God my girl ever went to school!' Some of the scholars have been partially clad by the Dorcas Society connected with the school; and the stress which has been laid

* On the day of the visit Tapping was to be executed on the morrow.

upon personal cleanliness has served to educe proper feelings of self-esteem; no slight ingredient in civilization. Notwithstanding their many eccentricities, the children are really attached to their teachers; the girls coming forward from natural impulse, and with true politeness giving an affectionate 'Good-bye, Teacher,' even to the visitor; and the boys, ever striving to please, in spite of their prevailing love of fun. One *outré*, but characteristic instance, of this affection for their teachers may be noticed. A teacher, in passing through Field-lane, was attracted by a pugilistic contest; when, on remonstrating with them on their folly, one of the most brutal came up to him in a fighting attitude. Suddenly a boy rushed through the crowd, and cried, in stentorian tones, 'You leave him alone, Bill, or I'll knock you down; don't you know that's my teacher?' If, then, to win the affections be the best prelude to the reformation of the debased, again we say, honour to those brave men and women who, despite the contempt and the slander of the Pharisee and the worldling, have not shrunk from trying to rescue from ruin the neglected youthful soul!

"Our sketch ends here; but the 'Ragged School' was not visited for the mere gratification of curiosity, nor is that the motive which has induced us to describe the scene. A question entered our minds as we pondered over this visit, and a practical answer to which by our readers is the chief aim of the writer—'Why is there not a "Ragged School" in every large town in Great Britain?'" *

This School first interested Lord Shaftesbury in the "Movement."

Among others whose attention was directed to the Ragged class movement, by the public notices which appeared of this school, was Lord Shaftesbury, then Lord Ashley, to

* "Chambers's Edinburgh Journal," of June 17, 1845.

whom the great success of the subsequent efforts made to raise the class so depraved is, under God, so exceedingly indebted. It was the first Ragged School he visited.

Erection of a New School-room, with a large Dormitory.

The great numbers of wretched children who applied for admission into the School beyond what it could contain, led to the erection of new and spacious rooms, capable of accommodating 500 children, which were opened in 1848, six years after the previous school had been established. The present average attendance is on Sunday, in the morning 110, in the afternoon 200, and in the evening, 400 : with a staff of 58 voluntary teachers. In the week, the daily attendance averages 200, and the evening attendance 170.

A dormitory has been of late added to this school, as to several others, which is thus described in the "Ragged School Union Magazine," for December, 1852 :—

"In the year 1849, Mr. Tomkins [a missionary of the London City Mission,] with two friends, visited in the night-time the arches near the school, and found 17 wretched, homeless, and friendless creatures huddled together, having crawled thither, being unable to procure any other lodging-place. They were invited, and came to the School the next morning, when bread was given them, and subsequent instruction. Lord Ashley hearing of it, with his accustomed promptness and philanthropy, visited this scene of wretchedness at midnight, and found a large number of these poor creatures, some of whom were sent and received into the Westminster Juvenile Refuge, and similar institutions, until an attic in a neighbouring court was taken, into which eight were admitted, who were exceedingly grateful, though they had naught but the bare boards to rest their wearied limbs upon. Friends who were made acquainted with these facts contributed bread, left-off clothes, mattresses, &c. A small

house of four rooms in Fox and Knot-court was shortly afterwards taken, and fitted up as a dormitory. Concerning 50 of these poor creatures, it was ascertained that 33 had lost both parents, 14 had only one parent, and 3 only had both parents living; 23 had no shirt, 16 no shoes, and most of them had their clothes in a most tattered and filthy condition. Some of them had not slept in a bed for five weeks, others for five months, and a few, seldom for years. At length, by the munificence of a benevolent lady, through the Earl of Shaftesbury, the present Refuge was fitted up underneath the school-room. It was opened in May, 1851, and accommodated 98 persons. Had the accommodation been for twice that number, it could have been filled every night. It has, therefore, been enlarged so as to sleep upwards of 160 persons nightly."

No persons are admitted into this dormitory, but such as attend the Ragged School.

The same article from which we have just quoted, adds:—

"Since the days of the notorious Jack Sheppard, who made this locality his hiding-place, this neighbourhood has never been without his successor. *That* one of the fraternity who has attained the unenviable notoriety of being the greatest adept in crime, assumed the name, which is acknowledged by his companions. The present Jack Sheppard has, however, found his way into this school of instruction, where he has sat quietly enough beneath the sound of the everlasting Gospel for nearly three years. A change for the better is visible in him."

It is an interesting circumstance that a sermon on behalf of this School, begun so very humbly, was preached in February, 1853, at the Parish Church of St. Sepulchre, Snow-hill, by the Archbishop of Canterbury. How little did the founders of this school dream that they should live to behold patronage so exalted given to their unpretending efforts!

Review of the subsequent Progress of London Ragged Schools to the present Time.

The progress of Ragged Schools has since been very great. It is thus described by Mr. Macgregor, in his recent Lecture on "The Rise, Progress, and Results of Ragged Schools," which the "Ragged School Union Magazine" very truly describes as "the most complete summary of the Ragged School movement that has yet been printed."

"This is rightly termed a 'movement.' Ignorance, and its attendant, crime, had marched far, with a fearful start, before us. We move to overtake it with knowledge and religion; limping, it may be, in the pursuit, but continually onward. To halt would be shame and danger; it is a movement which we dare not arrest.

"In estimating the progress of this movement, we must consider its numerical increase as well as its growing efficiency. . . .

"At first* there were only 20 schools thus linked together in London; and successively, for each year, their number has become 26, 44, 62, 82, 95, 102; and at present there are 110.

"So of teachers, 200 laboured voluntarily in these schools to begin with; and they have increased annually to 250, 450, 822, 929, 1,392, 1,400, and 1,657 at the present time. There are also 203 paid masters.

"The children attending these schools have increased from 2,000 in the first year, to 12,423 in 1852." . . .

Industrial Schools.

"In fifty of our Ragged Schools of London there are Industrial Classes. The number of children employed in these is about 2,000; but then example and influence are

* *I. e.* When the Ragged School Union was formed, in 1844.

extended through five times that number of scholars, and generally they impart a healthy tone to the institutions themselves,—not seldom to the neighbourhood around. . . .

"Boys are instructed by masters in tailoring and shoe-making, making and mending the clothes of their school, or the articles made are sometimes sold at low prices. Wood-chopping is another employment in which many are engaged, and the faggots thus prepared for firewood are bought by those interested in the school. Horse-hair picking, strange to say, is a remunerative employment, probably from the simplicity of the work, and the facility with which it is directed. Others are engaged in carpentry, which is expensive and not advisable. Mat-making is better, and the fabrication of fishermen's nets. . . . There is, in London, a small amount of ornamental work in leather pocket-books, paper cases, and other articles, and the promotion of this employment deserves further encouragement. For the girls, sewing and knitting of all kinds form, as may be supposed, their chief occupation in these classes.

"What a hive is here, busy, cheerful, and orderly! Surely we may hope much from our industrial classes."

Refuges.

"But we must mark another step in this progress, for another want is felt and is supplied. Warmth and companionship are often the first attractions which bring the lonely vagrant to our Ragged Schools. There is kindness, instruction, and employment for him, but as yet no home, and oh, how hard it seems to turn him out into the streets!

"Refuges then constitute the next feature, and money is the great necessity for these. Our rate-payers grudgingly disburse in our poor-houses ten times the sum which would, if cheerfully and wisely expended, provide asylums of Christian kindness for all our homeless little ones. The

country lavishes upon prisons enough to lodge and teach and feed our whole criminal population, and to send them moreover to a land of plenty, calling for their labour. . . In most of these refuges deserving children are rescued wholly from their bad companions, and the dens of their usual habitation, the arches, doorways, and carts in which they sleep. Books might be written of the histories of these inmates of our refuges, and they disclose to the man of thought a whole world of adventure and wickedness!" . . .

Emigration.

"From the commencement of our Ragged Schools, emigration has been ever regarded as an important object of interest. All the appliances I have mentioned are required to prepare the wandering and ignorant outcast for a respectable position in society; and it has been also our conviction that none should be sent out as colonists from our Ragged Schools, unless they have proved by their conduct that they are anxious to be industrious, and to maintain that character which, I rejoice to say, our Ragged School emigrants have acquired.

"Private means supply, in some instances, the funds necessary for the outfit and passage merely of these children. In other cases, the Committees of various schools have from time to time selected steady and industrious inmates of the Refuges, and have sent them to the colonies.

"The Ragged School Union devotes to this purpose a special 'emigration fund;' by means of which 365 boys and girls, besides those sent by private funds, have been enabled to emigrate; and perhaps there are more than 500 inhabitants of Australia who were once in the Ragged Schools of London. The letters which are constantly received from themselves and their masters bear almost unanimous testimony to the good conduct and success of

these citizens of another hemisphere. The boys are eagerly, in most cases, engaged for service at once on their arrival, or they are assisted by benevolent persons in Australia to procure permanent employment.

"Gratitude has induced many of these emigrants to send home money saved from their wages: and a short time ago one had transmitted from the gold mines* no less than 84*l.* in gold-dust, of which the chief part is intended for his father in London, while the largest 'nugget' was particularly consigned to the teacher of his Ragged School.

"If you would understand the arrangements of this department of our labour, you should visit the Colonial Training School in Westminster, where 100 lads are prepared for emigration under an excellent system of management."

Mr. Sergeant Adams's Eulogy of the Efforts of Ragged School Teachers.

The credit due to the Ragged School voluntary teachers is very great. And it is a most gratifying circumstance to know that there are 1,657 persons engaged in so arduous a work throughout London. But the Lord has greatly rewarded them in the fruits which have resulted by His blessing from their toils. Mr. Sergeant Adams recently expressed himself in the following terms on this subject:—

"The enthusiasm of teachers of Ragged Schools is marvellous. I have them occasionally before me, to give characters to boys who have been at their schools, and I thus have practical opportunity of learning what they do. This little anecdote may not be uninteresting. A female, some time ago, came before me as a teacher of an Infant School. She came to give a character to a boy who had been in the school for 3 or 4 months. I said, 'What do you know

* The Committee [of the Ragged School Union] are of late desirous to send their emigrants rather to Canada than to the gold fields in Australia.

about this boy of 12 years of age. What has he to do with an *Infant* School?' 'Oh,' said a person by her, 'my Lord, you are mistaken; she means that that is what she gets her living by, but she is a teacher also of a Ragged School.' 'What! How many hours are you teacher of the Infant School?' 'From 9 in the morning till 5 in the afternoon.' 'Then what time have you for teaching the Ragged School?' 'Oh, that does not begin till 7.' And the evenings of this woman, after the day had been spent in the wearisome occupation of managing these infants, was spent in voluntarily teaching these poor children. And I should say that, although perhaps that is a remarkable case, yet it is by no means an uncommon one; I never have a teacher of a Ragged School before me without asking what his occupation is, and I find that their occupations are all of the same character, and that the whole that they do is carried out by the self-sacrifice of time and rest. That a system so supported must produce good effects sooner or later I have no doubt."

Three Cases of Usefulness from the "Ragged School Union Magazine."

As illustrations of the benefits arising from these schools, and the elevation of the wretched outcasts who are admitted into them, the following three cases may be cited, referred to in a single page of a Report recently presented by an officer of the Ragged School Union:—

"A few weeks ago, on a dark wintry Sabbath evening, we perambulated the east of London in quest of a small Ragged School, the whereabouts of which was extremely difficult to find. While groping our way through a succession of dark, dank, narrow courts and alleys, ploughing deep furrows in the mire that intercepted the pathways, we halted occasionally, and listened, hoping that the busy hum of the

school itself would direct our course. At length we found a female guide, who conducted us to a small house, which we had passed and repassed. Lifting up the latch, we were at once introduced into a room about 9 feet square, filled with children and youths of the true Ragged School stamp. They were divided into 2 classes, and were being instructed by 2 decently dressed, and evidently zealous young men. The order was excellent and the teaching good. But great was our surprise when the secretary informed us, that when the school was first opened, those very 2 young men were admitted, and were among the rude and degraded class for whose benefit the school had been established. They are the fruit of the efforts here.

"Visiting another school, more in the centre of London, we saw a goodly number of scholars arranged in their classes, with teachers drawn from circles the most respectable, and all intent upon their duties. The superintendent conducted us to one class in particular, where we observed a young man at the head of a class of boys, commanding their utmost attention. The superintendent whispered in the ear of one of the visitors, 'Do you know him?' 'No,' was the reply. 'Do you not remember, when the school was opened, several boys outside threw stones in at the windows, and one struck the head of a boy, inflicting a severe wound?' 'Oh yes! very well.' 'Well,' continued the superintendent, 'that young man threw the stone. He subsequently came to the school; after a long time, became reformed; the instruction has been blessed to him temporally and spiritually; and now he is yonder, one of our teachers.'

"At another time we made our way to a crazy, small house, down a narrow court near King's-cross. Here we saw 12 lads busily employed sawing, chopping, tying, and packing firewood. They were merry and happy as larks. The master signalled, and in a second they formed a circle

around us. 'Well, my boys,' we asked, 'what makes you look so sad?' 'Sad!' cried one, a sandy-headed, active little fellow, some 11 years old, 'we aint sad.' 'No,' said another, 'we are happy,' at the same time wiping the perspiration from his face with his jacket-sleeve. 'Happy!' we reiterated, 'what makes you happy?' 'We learn here to work for our living,' said a third, 'and we are not obliged to thieve now. If we does our work, we gets our grub, and a good night's lodging; and we goes to school at nights and Sundays, and learns to read and write.' 'And is that all?' 'No,' answered another, 'teachers tell us the way to heaven.' After a little more of such agreeable chit-chat, the master signalled again, and with a speed truly astonishing they flew to their posts and resumed their work, evidently priding themselves on the skill they manifested in cleaving the wood at a stroke, and striking within an eighth of an inch of their fingers without touching them."

Case of Usefulness reported to the Author by a Clergyman.

The following case is reported to the author, in a letter which he recently received from a clergyman, who is Incumbent of a large parish in London. It refers to a lad, only a very short time since one of the ragged class, now training to be a schoolmaster of a National School, to whom will be entrusted the important charge of the teaching of the poor children of a parish. How great the change between the two positions of life! And of this change, a Ragged School was the instrumental cause:—

"Two years and a-half ago, a young man, aged 17, came to our evening Ragged School for the first time. His regular attendance, his evident desire to improve, and his intelligent countenance, soon attracted our attention. We found that he had never been to a day or Sunday-school, but that when he was 14 years of age he went to an evening school for a

short time, where he felt no interest and learned very little. But now, feeling a desire to learn to read and write, he resolved to go to some evening Ragged School. While in this state of mind, he saw one of our bills, headed, 'Evening Classes for Young Men." He was only able to read the heading, and got his mother to read the rest. Soon after this, he came to the school. He had not been to a place of worship for years, and spent all his evenings in low theatres, concerts, &c. At the school he improved wonderfully. He soon learnt to read, write, and cipher, well. In the latter he was much interested, and so excelled that he became wiser than his teachers. He had been regularly attending the Ragged School 3 months, when he was prevailed upon by the teachers to come to church on Sunday evenings. He afterwards said, that he had no better motive for coming than gratitude to myself and the teachers. There the Word was blessed to his soul. He regularly attended church morning and evening on Sunday, and on Wednesday evening, and became quite a changed character. After he had been with us a year, he was most desirous to become a Sunday-school teacher in the Ragged School. He became a very efficient teacher, was confirmed, and became a regular communicant. All this time he was wretchedly poor, and living with ungodly friends, but adorning the doctrine of God his Saviour in all things. After 2 years, he was sent to the Metropolitan Training Institution for Schoolmasters, at Highbury. He has been there 4 months, has made great progress in his studies, and is conducting himself to the entire satisfaction of the Principal."

Two other Cases of Usefulness, from the "London City Mission Magazine."

A fuller illustration of the benefit effected by Ragged Schools on individual attendants, is given in the following

extract from the "London City Mission Magazine," of July, 1848:—

"*February.*—It has been my privilege during the past month, to have met a number of young persons, once the children of our first Ragged School, all of whom are now in respectable situations."

"*March.*—Seldom a week passes but some youths are met with by me, who were among the first of our Ragged School children, who have risen up in life, and have become honest and industrious members of society."

The following two cases of usefulness are specimens of those benefits:—

"*Case* 1.—H. C. T. was the son of dissipated parents. He had one brother, who had been transported, and a younger brother, who was, at the time of his admission into school, confined in prison, because he would rather steal than starve. He became very much attached to school. For regular attendance and good conduct he was rewarded with a pair of new shoes and stockings—the first, he told us, that he ever had. On returning to school, the following day, after the present, he brought his shoes under his arm, in frost and snow, for at the time the snow lay on the ground some inches. 'You see, Sir,' he replied, 'my feet are all chilblains. I could not bear them on, and I would not leave them at home, because I should not be likely to see them again. My mother would take them to my uncle's, and drink the money. You know, Sir, my mother would have drunk me if I would go up the spout!' The writer replied, 'C., I am sorry to know that what you say is too true.' Often did this poor boy promise that he would never do as his brothers had done. Ah, poor boy! he often suffered the greatest privations from the want of food. After many shifts, he applied to the writer for the loan of 3*d.*, saying, at the same time, that he thought he could make his own living, and attend school too. He was

furnished with 3*d.*, and off he hastened and purchased one dozen boxes of lucifers. So successful was he, that he realized 3*d.* profit. Encouraged by his new undertaking, he made up his mind to go out every morning with his dozen boxes of lucifers, which he did for nearly 2 years, attending school all day, and doing sufficient business at night to provide him with food during the next day. When he was asked how he managed to live, 'Why, you know,' he replied, 'that I can always manage to make 3*d.*, and sometimes more. I spend one penny for breakfast, another for dinner, and the same sum for supper: that's better than my brothers did; and by and by, when I can read and write well, I will get a situation.'

"The good resolution of this neglected youth contrasts strongly with the conduct of the parents, and is worthy of all praise, and even of the imitation of some placed in better circumstances, and enjoying higher advantages. What were the impelling motives which led this boy to the adoption of such a course? Was it the example of those to whom he ought to have been able to look for protection and support? No; they were sunk into the vortex of intemperance, the veriest slaves of the gin palace and the gin glass. Their home was the deserted, cheerless home of emptiness, with the exception of 2 cups, which stood on the mantel-shelf; an old tin tea-kettle, without a cover, which stood on the fireless grate; and a few shavings in the opposite corner of the room; but without even a rag to cover them or their children during their midnight repose. Fancy poor C. rising from such a bed in the morning, taking an old rag to the back yard, where stood the water-butt, to wash (for a drunkard could not afford either soap or a wash-basin), to make himself somewhat decent among his schoolfellows. Thus prepared, see him set out to the cheap bread-shop, a few doors from the school-room, to have his morning's meal, in the shape of three

farthings' worth of bread and one farthing's worth of dripping; which, however, was to him as rich as the new-made butter is to those who have not lucifers to sell before they can have a breakfast.

"It might be supposed that C. was the dull spiritless youth, broken down by bad living and cruel treatment of worthless parents; quite the reverse, he was the happy, contented, spirited lad—the very life of the playmates with whom he associated. He was always the first at school, and never behind with his lessons, pushing onwards as if longing for the time when he would be fit for the duties of life.

"He had an only sister, who attended the same school, and who was also very regular and punctual, though she suffered for so doing from the wicked treatment of her mother. Poor C. often shared his morsel of bread with her when there was none at home for the poor girl; of the two, she was the elder. The time at last arrived when our youth set out in search of a situation. After much search he obtained one as a fishmonger's errand-boy, at 4*s*. a week. Five years have since passed away, and he is now the confidential servant of his employer. He has ever looked upon his master's interests as bound up with his own.

"Some months after our young fishmonger entered his situation his mother fell a victim to her passion for strong drink. This event left some impression on the mind of her dissipated husband, and, for a time, was a means of leading him to abandon his evil propensities. So altered did he become, that he moved from his wretched hovel—the scene of many a drunken debauch—to a more comfortable abode, which, by sobriety, he was enabled to furnish according to his circumstances, and for upwards of 3 years his daughter kept him and his home comfortable, until he again became the victim of intemperance, returning to it like the sow that was washed to her wallowing in the mire. He soon sold

every article of furniture he possessed, and turned his daughter into the streets. He has become the inmate of a wretched lodging-house, where he is now dragging out a miserable existence. Happy was it for the poor girl that her brother was the honest journeyman fishmonger, for he shared his loaf with her, and paid her lodgings, until she obtained the means of her own support, which she has long done by honest industry, and may be seen every Sunday bending her way, in company with her brother, to the house of prayer, both attributing what they are to the blessing of God on the instruction received at the Ragged School in the old stable.

"*Case* 2.—From a wretched home were taken a son and daughter to the schools, shortly after they were opened. These 2 children were in such a state of filth and rags that the first thing done with them was to have them cleaned and scrubbed. So fearfully neglected did they appear to have been, that more than ordinary attention was given to them. On their return to their miserable home and parents, they were scarcely known to be the same son and daughter, by their worthless mother. The new pinafores and clean hands and faces had wrought such a change that they even attracted the notice of their neighbours. The mother soon found that one of the rules of the school was cleanliness: however poor and ragged might be the dress of the scholars, this important appendage to health was looked after by the teacher. In this family it wrought well, for the children would not go to school until they had a good wash in the morning. This was done by the mother, and it began to have some effect upon her own person, for nothing looked more unseemly than the appearance of her tattered gown and matted hair, which at once told that she troubled herself very little with either soap or water about her person. The children's comparatively clean appearance engendered some respect for her own personal comfort, so that she began to apply both water and

soap, until it became a habit daily. Her dress, too, had the benefit of the wash-tub. Her husband's shirt, also, had some share of her attention. Their room floor, that did not appear to have been washed for years, began in a few weeks to show that the scrubbing-brush had been applied to it: in short, the whole appearance of both room and family, in 3 months after the children's admission into school, wore an aspect we never saw before, both of cleanliness and comfort. The children made progress in their lessons; they were never absent from their class; the hymns and texts of Scripture they were taught by their teacher were repeated over to their parents when they went home; and they listened to their children with much pleasure. The consequence was, the father was induced to think more of his own fire-side than he was wont to do; and the progress of his children pleased him so much that he put away 1*d.* a-week to purchase a Bible for each of them. The improvement wrought in this family was not only observed by their neighbours, but the landlord of the court was attracted by their new habits, which led him to make the offer to them to let the whole of the cottages in the court to their care. Arrangements were entered into, and the father of this once wretched and indifferent family became the landlord of the place, which soon began to look comfortable and clean. The dust-heap that lay in the centre was removed, and the first story of each house-front was washed twice a-year; and so continued for years, until death removed the father, and the mother went to the country, to live with the son. He works as a labourer in Surrey, while the sister still remains the honest servant-girl, in a family at Chelsea."

The missionary, after reporting the 2 previous cases, makes the important observation:—

"The greatest difficulty I had in the compiling of them

was the selecting of the cases from hundreds of others which could yet be given."

*The Shoe-blacks a most remarkable Illustration of the Success of the Efforts made to benefit this Class.**

The shoe-blacks now to be seen throughout the London streets are a very interesting class, illustrative of the vast benefit which may be conferred on individuals and on society by well-directed voluntary Christian efforts. They are employed by a Society, the Committee of which are twelve barristers of the Temple or Lincoln's Inn, who honourably devote much time and attention to a cause so apparently humble. One of these gentlemen gave evidence before a Committee of the House of Commons in 1852, that, in addition, he had been a Sunday-school teacher for the last 15 years, a member of the Committee of the Ragged School Union for 4 years, and that he had been in the habit of visiting Ragged Schools two or three times every week, as well as on the Sundays. The boys employed have been taken as nuisances from the streets, and as criminals from the gaols—made useful servants to the public, able to earn an honest livelihood during their reformation, and give promise of becoming religious and respectable lads at home, or useful colonists abroad. Of those engaged in the first 1½ year, 27 had been criminals, and some of them had been many times in gaol. They are from 12 to 16 years of age, though not often so old as 16 now, as younger boys are found preferable. They are more generally now about 12 or 13. During the Exhibition of 1851, the number of these lads was increased to 36, but since then it has even increased, and during the summer of 1852, was 45. It

* The substance of the following paragraphs is taken from Mr. M'Gregor's evidence before the Committee of the House of Commons.

is supposed that there is room for the employment of 200 in the great city. They are all dressed in a red uniform, provided by the Society, which has been found extremely useful—to the boy, in enabling him to keep himself separate from his former associates; to the Society, in enabling them to find the boy and inspect his conduct; and to the public, in showing them where the boy is stationed. The stations occupied were applied for by the Society, and allowed by the Police Commissioners. They vary very much in their value, and the lads are promoted from an inferior station to a better one as a reward for good conduct, or removed from a better to a worse station as a punishment for bad conduct. The boys are all taken from the Ragged Schools, and their reception is held out as a prize for merit. It devolves on the superintendents of the 26 best Ragged Schools to select the candidates, and from these the Committee of the Shoe-black Society select a given number, whom they consider most worthy of the distinction. Before they are employed they have a week's training at the Society's premises, No. 1, Off-alley, George-court, Strand. There they all assemble every morning before they proceed to their respective stations, and prayers are conducted at half-past 7 by one of the Committee, or, in his absence, by a paid officer, who receives a salary of 64*l.* a-year. Ten of the boys sleep on these premises, which pays the rent of the entire house; for the Society is made now entirely self-supporting. The boys in general take their meals at their posts, and return at 6 in the evening to pay in all the money they have earned. On Wednesday evenings a lecture is delivered to them on religious subjects. There are provided for them a library, a savings-bank, and means for providing bath-tickets. They attend their respective schools in the evening, and a Sunday morning school is conducted for their benefit by one of the Committee. "Good-conduct

badges" are given by the Society as marks of merit; and warning, suspension for a week, or discharge, as punishments. Each boy is paid 6*d.* a-day. The remainder of his earnings is divided into three parts, the first of which is paid to the boy himself, the second is put by for him in the savings-bank, and the third is given to the Society to defray its expenses. A penny is the charge for brushing a gentleman's shoes and cleaning his trousers. Sometimes 2*d.*, 3*d.*, 4*d.*, or even 6*d.*, is given, but the Society desires to discourage this excess of payment. About 800 pairs of shoes were cleaned each day during the summer of 1852. During the first year the boys laid by for their future welfare, in the savings-bank, 156*l.* The earnings of course much vary, according to the state of the weather, the traffic of the station, and the quickness of the boy. It once reached 2*l.* 2*s.* a-week by an Irish lad during the Exhibition. In the summer, 10*s.* is a fair sum to earn. This, continued all the year, with 45 boys, would amount to 1,404*l.*; but in the winter months the earnings are reduced one-half. The boys have generally been found honestly to bring to the office what they receive. As they are changed, the value of each station is tolerably known. They are also inspected by officers of the Society. If suspicion is excited, they are watched. But only 2 cases of dishonesty were thus discovered during the Society's first year. During that year, of the 27 previous criminals, 3 were sent out by the Society, as a reward, as emigrants, 5 obtained situations, 1 was restored to his friends, 3 left of their own accord, 2 were discharged for incompetence, 4 for misconduct, and 9 remained in the employment. All these had been convicted as thieves. Of 29 other boys employed that year, whose parents were convicts, or drunken and depraved, or had abandoned their children, 4 emigrated, 6 obtained situations, 1 was apprenticed, 1 left of his own accord, 2 were dis-

charged for incompetence, 7 for misconduct, and 9 remained in the employment. Of the first class—the thieves, a lad was raised from the rank of a criminal to the rank of inspector, and was paid 10*s.* a-week by the Society. Another, who had been a burglar, and who entered on his work with a bullet in his neck, received a similar promotion. And a third, who, although so young, had been 30 times in custody, and 3 times in gaol, was proceeding favourably. In one case, a lad received the reward of emigration, who was the son of a transport, and who took with him 15*l.*, which he had saved from his earnings. In another case, a boy, who was without a father, had only a drunken mother, and who was a criminal himself, obtained a situation as in-door servant, and, on doing so, commenced family prayers in the kitchen. He gave every satisfaction to his employer. One of the best lads remaining has no father; his mother is a criminal; and he himself had been a criminal also.

A remarkable circumstance is, that the Society has received numerous applications from respectable parents to employ their sons, who have apparently felt no objection to their children associating with lads of so debased a class, so satisfactory has been the general conduct of the latter. The Society has refused, however, such applications, desiring to limit the number of the lads to those who have passed through Ragged Schools.

Another interesting circumstance is, that 25 of these lads, although so young, actually supported their parents by their earnings.

It is also very interesting, that the lads are so fond of their situations, that it is difficult to get them to leave for more permanent ordinary places. They will not go for less than 7*s.* a-week, and they often show a desire to return, after having left.

Nor is it an unimportant circumstance, that the Society has no need to *seek* after situations for the lads. They receive numerous applications for them. One omnibus company alone, during the year, applied for 40 lads.

Similar Societies have also been formed in Dublin, Liverpool, and Sheffield.

The lads who have no homes, and who do not lodge at the Society's house, live in model lodging-houses, and the refuges connected with their schools. Those who lodge in Off-alley pay 3*d.* a night for their lodging.

Emigration expenses have been met partly by the schools to which the lads pertain, and partly by the Ragged School Union. The outfit is in every case paid for out of the lad's savings. None are sent out but those who really desire to leave the country. In many cases they prefer remaining at home.

Arrangements are in progress for establishing a school especially for these lads, and making them pay for it, which they appear to be most ready to do.

All the lads on the Sunday must attend either church or school.

A fine of 1*d.* is levied for want of punctuality at prayers in the morning, which is applied to a sick fund.

The following advantages in the plans of the Society are believed to have been most important in its success. By them industry is not merely enforced, but immediately rewarded; permanent employment is held out in prospect; good and bad conduct are made directly apparent to the other lads, and to the managers; emulation is promoted by classification; honesty by constant money transactions, in which trust is involved; economy by daily saving; attention to respectability of appearance by enforcing proper clothing; punctuality by fixed hours; steadiness by the requirement of prolonged attention to duties at a certain post; learning by

promotion to stations requiring it, and love of home by a provision for those who would otherwise be without a shelter.

Broomers, and how they might be made to cleanse London.

As during the winter months so many street shoe-blacks cannot be profitably employed as in the summer, a portion of them then become broomers. The shops in Regent-street and Bond-street were canvassed, and to those whose owners were willing to pay 1*d.* a day, boys were sent during the winter of 1851—2, to each of whom was entrusted the duty of sweeping the pavement from morning to evening before 20 shops, and keeping it clean from dirt. Their earnings about sufficed only for their support. This employment, however, besides being far less lucrative, is much inferior in its discipline. The whole sanitary condition of London might be attended to by boys of this description. It might be extended, almost indefinitely, if suitable persons would devote time to its superintendence. Broomers are now established in York, Brighton, and Gravesend.

Messengers.

Another occupation in which boys of this description have been employed by the same Society, is that of messengers. The Electric Telegraph Company have allowed two boys to be placed in Lothbury, and two at Charing-cross. They are clothed by the Society in a better uniform, with black trousers, red striped, and a little red jacket. They carry messages, at the rate of 2*d.* for the first half-mile, and 1*d.* for every subsequent half-mile. They are furnished with books for their parcels, and are made responsible for a booked parcel up to the amount of 3*l.* In order to provide for the last-mentioned requirements, those lads only are employed by the Society in this work, who have money, which they

have saved in the bank, and the Shoe-black Society would come upon this, in case of wilful loss. More recently the new Crystal Palace Company have employed these lads.

Steppers and Ragged Nursery.

"Other varieties of this street work have been at various times suggested, as for cleaning the brass plates of houses, or knives, from door to door. A large field of labour, healthy, remunerative, and unoccupied, is open to the ingenious. . . . The little girls, too, are employed in the open air. The little *steppers* from the Refuge in Dorchester-place attend the dwelling-houses of the neighbourhood every morning, and brush and wash the steps for 1*d.* a door. Nor may we omit from our catalogue the *Ragged Nursery*, where infants are cared for, fed, and fondled by the elder girls, for the small sum of 3*d.* a day."*

Comparison of the Expenses of Schools and Prisons.

How much better is it to seek to prevent crime than to have to punish it! The foregoing facts most strikingly illustrate that truth. It is also far more economical. The following comparison of the expenditure of prisons and schools is most conclusive. It is by Andrew Thomson, Esq., of Aberdeen:—

"The expense of all prisoners, old and young, in Scotland, is about 16 guineas a-year, the expenses in England are about 24*l.*, and both these sums are altogether independent of the costly buildings in which they are lodged. The expenses in a Scotch workhouse or union-house are generally from 10*l.* to 12*l.* a-year, but in the industrial schools the expense of training up a boy is about 3*l.* 15*s.*, after deducting the amount of his earnings. In the girls' school the expense is much smaller. . . Now contrast that with the

* Macgregor's Lecture, pp. 12, 13.

expense of a prisoner, especially if he goes through the usual career. A practised regular thief generally spends about 3 years in prison before he is transported. His 3 years in prison cost from 60*l.* to 70*l.*, and his expense of transportation is variously stated, say from 150*l.* to 250*l.* Altogether it costs, say about 300*l.*, before you have done with him; and he is not better when you have done with him, or very little better, than he is at the commencement. Now, if you send him to an Industrial School, and keep him there for 5 years, which is much more than the usual period we are able to keep them, he would not have cost 20*l.*, and he would have been put fairly in the way of getting a living. He would have been thoroughly educated in the first principles of religion, and the elements of reading, writing, and arithmetic, and he would have been thoroughly taught industrial habits, all of which can now be done for 20*l.* in the case of a boy, and for 14*l.* in the case of a girl. Compare this with the enormous expenditure in some of the prisons in England; for instance, in Pentonville and York Castle. In the latter, every prisoner sits in a house which costs the public 60*l.* a-year, for each cell in York Castle cost 1,200*l.*, so that each felon confined there, boy or girl, pays a house rent of 60*l.* a-year. Nay, the very walls that surround York Castle cost an enormous sum of money, above 100,000*l.*, all of which was raised by voluntary assessment on the county of York."

The especial Claims of Girls.

It must not be, however, understood from previous observations that Ragged Schools are only for boys. The number of girls is as large. Fewer by far of these have been, or are likely to be, in prison. But this is not because they are more free from the sin of theft, although they are probably not so adventurous in stealing *large* amounts. But

the public is more unwilling to prosecute girls than boys for theft, under any circumstances. And the breach of the eighth commandment with girls is so almost universally associated with a breach of the seventh commandment also, that the fear of exposure in the latter particular generally causes those who are robbed to prefer with quietness to submit to the loss. If, however, the public welfare, so far as the expense of punishment is concerned, is less interfered with by criminal girls than by criminal boys, it is in other and more important respects imperilled to a far greater extent. Miss Mary Carpenter, the authoress of "Reformatory Schools for the Children of the poor and destitute Classes, and for Juvenile Offenders," who for the last 17 years has devoted herself to this class, with a zeal which may put to shame most of those whose zeal to their Redeemer professes to be founded on a recognition of his essential Deity, has observed on this subject:—

"I greatly lament that there has not been as yet that attention paid to the condition of girls which I think to be exceedingly necessary, for although girls may be considered altogether, as rather more virtuous than boys, if they are kept out of temptation, yet when they do once fall into vice, *they are even more dangerous to society.* It is, therefore, very important that greater attention should be directed than has hitherto been done to girls, *especially when we remember that they are to be the mothers of the next generation.* I have known numerous instances in which a family has been well brought up, with a bad father and a good mother, but I have NEVER known an instance of a family being otherwise than vicious with a bad mother."

Nor has less success attended the efforts made for ragged girls. The same authoress states,—

"In 'the perishing and dangerous class' girls are very far sunk below boys. Nevertheless, when we can get

them under influence, and we have at times collected in the school some very miserable ragged girls, there has been a more striking and perceptible effect produced upon them in a short time than upon the boys. Therefore I believe that proper influences brought to bear upon them before they are fixed in sin would prove very efficient."

Voluntary Effort, and that by the Masses, rather than Government Aid, to be especially rested on.

The foregoing calculation of the comparative expenses of schools and prisons, makes no reference to the amount of loss to the more respectable portion of the community by the plunder of these juvenile thieves. That is a most considerable item to *add*. It would be good political economy for the national funds to be appropriated to Reformatory Schools rather than to prisons. Less national money would be expended, and the end desired would be far more effectually promoted. The day may probably arrive when this will be seen and acted on, as it is already by those undergoing sentences of imprisonment in the Reformatory Institution at Red Hill, near Reigate.

But it is important for Christian persons not to lean too much on governing powers. Their hands are ordinarily very full, and there is very general disappointment experienced in hopes resting on legislative bodies. The great dependance of the Church of Christ should be on her own exertions. These will suffice, at all events, for such an object as this, if she is only alive to her responsibilities. And what is needed to be done, is likely to be done with far more effect when it is done by voluntary effort, and from affection to the work. This kindly feeling, exercised by teachers, towards those who have only been accustomed to harshness and severity, has, indeed, under God, been a main cause of the success of the effort. The hearts of the poor

outcasts have first been won to the teachers, and then to God.

Nor is it desirable to depend too much on the voluntary aid of the higher classes. To interest the great masses of the population, and especially of the Christian population, is by far the more important. This was illustrated in a striking manner in Aberdeen, where the working men of the city were so desirous that schools for the destitute class should be set up, that they subscribed 250*l.* in one sum, and presented it to the Directors of the Aberdeen Schools for that purpose.

Appointment of a Missionary by the London City Mission for this Class, supported by Lord Shaftesbury.

A missionary of the London City Mission is now employed by that Society, supported by the Earl of Shaftesbury, whose province is thus defined by his Lordship, in a letter to the Committee of the Ragged School Union :—"His duty is to perambulate London—ascertain the names, pursuits, habits, of the Ragged class—dive into the recesses, alleys, courts and dens of filth and misery—use all his influence with children, parents, or relatives, and effect, if possible, attendance at the Ragged School of the district. . . . . He will go into the highways and lanes, and compel them to come in."

It is to be hoped that this appointment, apart from its indirect benefits, will tend to the extension of the Ragged School system, until the whole number of the dangerous and perilous class are brought under its salutary training.

The same result will also, doubtless, be accelerated by the constant increase in the number of City Missionaries, Scripture-readers, and voluntary visitors of the poor, as well as by the united efforts of the ministers of the Gospel.

Importance of Increased Exertions, in order to bring the whole of this Class under Ragged School Instruction.

At present there are probably, at the very least, from 8,000 to 10,000 more of this class in London to be brought under instruction, supposing that the children now attending Ragged Schools are, as they should be, exclusively of the class for which the schools were designed. How important is it, then, that greater efforts should be made! Ragged Schools have *ordinarily* hitherto arisen from the efforts of City Missionaries, nor would they be filled, if erected, without some such agency to bring in the outcasts. There is a very near proportion of the number of children yet brought within the walls of the schools of the Ragged School Union, as compared with the total number of that class, and the number of poor brought under the visitation of the London City Mission, as compared with the entire poor population of the metropolis. Support of the one Society, therefore, leads to the extension of the other. The Union itself also needs pecuniary help, and its schools much need additional voluntary teachers. The latter is a most blessed work, blessing those who engage in it as well as those who receive the more immediate benefit.

Concluding Remarks.

Let the reader behold the class:—

"There is not a father by whose side, in his daily or his nightly walk, these creatures pass—there is not a mother among all the ranks of loving mothers in this land—there is no one risen from the state of childhood, who shall not be responsible in his or her degree for the enormity.

"There is not a country throughout the earth on which it will not bring a curse; there is no religion upon earth

that it would not deny; there is no people upon earth it would not put to shame."*

Let not the reader turn away from these his neighbours. "Though poor, ragged, and degraded, the outcast is thy brother still—why shun and despise him? In years past such an one might have been saved; yet you refused to counsel him. It is a solemn reflection, 'I might have saved a soul from vice and infamy, yet I refused.' Ye who have been remiss in duty, who have not cared when a brother erred and perished, awaken to new life, and be not slack in the performance of duty. It is not too late—scores may yet be saved by your judicious efforts, by your counsels, your tears, your affectionate hearts and open hands. *A kiss is better than a blow. Kindliness is a moral lever, judiciously used, which will move the world and raise it to life, light, and joy.*"†

Let the reader especially reach forth a helping hand to this class. The souls of all are in one sense alike important. They are all endued with immortality, and that immortality will be either of bliss or woe. But, in another sense, this class is the most important of all to be saved. They are more an object of pity; they are by far the most dangerous and costly to society; and the power of the Gospel is the more honourably shown in their change. God is more glorified and man is more benefited by the deliverance of these outcasts than in other classes. Nor are they by any means, when other criminal and vicious classes are added to them, that minority of the population of the one half of London, which the other half, unacquainted intimately with the condition of these, are too much disposed to imagine.

* Charles Dickens. † "American Christian Advocate."

CHAPTER II.

GREENWICH AND CHELSEA PENSIONERS.

Greenwich and Chelsea Hospitals fit adornments to the two shores of the river of England's metropolis — Description of GREENWICH HOSPITAL—The present number of pensioners—Their ages—The yearly deaths—The infirmary for the sick and dying—Religious and moral character of the pensioners, and provision made for their instruction—The pensioners not allowed to marry, and the bad effects of this rule—The Royal Hospital schools—Lay agency in a peculiar manner important with these men—The London City Mission the only agency of this character in the Hospital—Need of a second paid lay visitor—Description of the meeting of pensioners daily held by the missionary of that Society—The room paid for by the pensioners themselves, in addition to their weekly contributions to the Society—Striking cases of usefulness among the pensioners during the last three years by this agency — Remarkable circumstance of such entire change of habits and life in men so aged — A case of usefulness among the out-pensioners from an occasional paper of the Scripture-readers' Association.

CHELSEA HOSPITAL — Nell Gwynne's grant of the building — A college for polemic discussion previously — Number of in-pensioners admitted—Their character—Out-pensioners—The pensioners' opinions of the late Duke of Wellington, and of the lying-in-state—The crowds of the public who assembled to see the spectacle—Number of out-pensioners in different years, according to the prevalence of peace or war—The immense annual cost to the nation at the present day—The Hotel des Invalides at Paris

erected before Chelsea Hospital — The French also before the English possessed a standing army—Modes in which the disabled and aged soldier was previously supported in this country—The College not completed till after the Revolution—The interest of William III. and IV. in the College—The College is for invalids only—Ages of the pensioners—Annual deaths—The burial-ground of Chelsea College—Remarkable epitaphs and burial registries—The funeral of a pensioner described—Flags and trophies recently removed from St. Paul's Cathedral to Chelsea Hospital—Specimens of certificates of service given to pensioners on their admission to the College by their Commanding Officers—The clasps worn by pensioners to denote the number of battles in which they have engaged — Guard kept at the College in military style — Foreigners and different creeds among the pensioners—The heavy manner in which time hangs on their hands—Cards introduced by the authorities of the Hospital to remedy this, and reflections on this—Library, and its defects—Gardening introduced by Lord John Russell—The gardens were the former Ranelagh, and reflections on their different use in the past and present generations—Great abuses in the management of Chelsea Hospital abolished by Lord John Russell—Regulations as to marriage more favourable to morals at Chelsea than at Greenwich—The favourable opportunity presented by the leisure of the pensioners for imparting to them religious instruction in an interesting form—The Royal Military Asylum for boys—The Wellington Fund now raising for the children of officers — Gratitude of pensioners for religious instruction—Their visit to City missionaries, when the latter have been ill—Their interest in religious tracts—Their desire of further instruction—Number of out-pensioners resident in the metropolis, without the walls of the College—Facilities for benefiting them—Importance of this—Extracts from reports of a missionary of the London City Mission — The pensioners present a claim on the nation, and not on the inhabitants of London only—The especial claims which they present on Christian benevolence — Thankfulness for peace — Immense cost of war as compared with the insignificant amount which would now greatly add to their comfort and promote their best interests — Danger of delay with men so aged.

Greenwich and Chelsea Hospitals fit Adornments to the two Shores of England's Metropolis.

"The opposite banks of the noble river which flows through the British metropolis could not be more fitly adorned than they are by those 2 great monuments of the public beneficence, the Hospitals of Greenwich and Chelsea.

"Both these retreats are splendid places; the former, especially, is one of the most magnificent palaces in the country, and yet their inmates are, for the most part, merely private soldiers and sailors. It may be said that they are, after all, but the abodes of persons of poor and low degree, and that there is an unsuitableness in giving those a palace to dwell in, whose mode of life in other respects is about on a level with that of the inhabitants of cottages. Thus might those argue who looked to the matter with a reference only to physical considerations, and could not, or would not, view it in its moral bearings. But we should not, we confess, be satisfied to see the institutions founded by the bounty of the nation for the shelter of its veteran defenders, consist merely of so many ranges of hovels. The economy, we apprehend, would neither be appropriate nor profitable. Every time one of our gallant seamen now casts his eye upon Greenwich—every time he has the gorgeous pile before him in fancy, it is an inspiration to him of the same character with that which is derived from the anticipation of public honours in any other profession in which they may be gained. He feels proudly that in his old age he will not be accounted a burden by his country, but that he shall receive from her, and be held worthy of, something more than mere bread."*

* Magazine of Society for Diffusing Useful Knowledge, 1832, p. 92.

GREENWICH HOSPITAL.

Greenwich Hospital, in particular, is thus described in the "London City Mission Magazine," for December, 1846:—

A Description of the Building.

"'The edifice was founded, not on the ruins of a Royal palace, but has by gradual steps grown out of one, till it has eclipsed, both in extent and actual magnificence, many of those at present existing, and which are now occupied by Royal or Imperial tenants.'* No fewer than four of our English sovereigns were born in the palace which stood on its site—viz., Henry VIII., Edward VI., Mary, and Elizabeth. It was the favourite abode of the first and last of these monarchs. From about the year 1300, for nearly 400 years, it was the scene of Royal magnificence and courtly splendour. The last of our kings who inhabited Greenwich was Charles I. It was subsequently occasionally visited by the Protector, and after him by Charles II., who resolved to restore it from the decay into which it had then fallen with superior grandeur, and who completed the restoration of one wing of the palace. No further progress was made in its restoration till the reign of William III., whose Queen, Mary, is said to have suggested to him the idea of making it an asylum for the aged and disabled seamen of the Royal Navy; and it was at length determined, upon the recommendation of Sir Christopher Wren, that the unfinished palace should be enlarged and adapted to this charitable purpose. The property was forthwith vested in the hands of trustees, and commissioners appointed. The King contributed the sum of 2,000*l.*, the commissioners nearly 8,000*l.*, and Sir Christopher engaged to superintend the work without pecuniary emolument. The foundation of the present Hospital was laid A.D. 1696, and an Act of Parliament was

* Hunter's "History of London and its Environs," 4to., vol. ii., p. 156.

passed in the same year, by which 6*d.* per month of the wages of all seamen belonging to the Royal Navy is appropriated to the benefit of the Institution. Since that time large sums have been contributed to the Hospital by benevolent individuals, and forfeited estates transferred to it, of which the estate of the unfortunate Earl of Derwentwater is the most considerable. The buildings have been successively enlarged and improved, and the present annual income of the Hospital is about 90,000*l.* Hunter has well observed, 'The idea of lodging the veterans of the British Navy in a palace seems worthy of the dignity of the first maritime power in the world; and the whole establishment, by the rank and number of its officers and directors, fills the mind with an appropriate greatness of character.' To this, however, he was led to add, probably with some measure of truth, 'Yet it may be questioned whether the real comfort of the persons to whose use it is devoted might not have been better consulted by a greater attention to convenience and accommodation, and a less regard to splendour.'"

The Pensioners.

"The pensioners who are the objects of this charity must be seamen or marines, disabled by age, or maimed in the Queen's service. Foreigners, who have served two years in the British Navy, are also admitted; as also merchant-seamen, who have received wounds in defending or taking any ship, or in fight against a pirate. The widows of seamen are also provided for in the establishment, and enjoy exclusively the privilege of being appointed nurses.

"Probably few of our readers will be prepared to hear of the large number of pensioners who are now in Greenwich Hospital. Every Saturday night all are expected to sleep within the building, and the gates then close on very nearly 4,000 individuals, 'as many (as an officer remarked to one

of our missionaries) as would people a town, and yet enclosed, as you see, as it were, in a nut-shell.' There are about 2,700 pensioners, 800 boys, 103 nurses, 100 officers, and wives, families, and servants of officers, nearly make up the remaining 297."

Their Ages.

"A large number of the pensioners have been hard drinkers, and lived irregular lives; but nevertheless, many of them live to a great age. They are all of them old men. None are admitted under 60, except they are maimed, and obtain a special order from the Board. A lieutenant of the Institution was writing down the age of one man when our missionary entered. It was 70 years. On our missionary remarking that it was a good old age, he remarked, 'We do not consider that old here.' A man of 70 is almost a junior. Most of the pensioners are older than this; many are between 80 and 90; and one has arrived at the astonishing age of 103. Between Feb. 14 and Nov. 19 of this year, 202 pensioners have died, of whom 100 were above 70 and under 80 years of age, 23 above 80 and under 85, 5 above 85 and under 90, 1 above 90 and under 95, and 2 above 95 and under 100."

Their Present Number.

Since that period the number of in-pensioners has somewhat decreased. In January, 1853, there were 2,350 pensioners within the Hospital. Of these, the oldest man then was 98.

The Yearly Deaths.

The magazine just quoted from stated further :—

"About 300 of the pensioners die annually. During the last 19 years, 5,755 have died, being an average of 302 each year. At particularly trying seasons the mortality is

especially great. All who die are interred within 48 hours.

"Whether, therefore, we consider the age and physical condition of these men, or the national debt we owe them, as having exposed their lives for the safety of their country, they have, we had almost said, a stronger claim on our Christian sympathy than any other body of individuals.—Very soon they will ALL be in eternity."

Last year was a year of less mortality than usual in the Hospital. Yet 291 pensioners died at Greenwich in 1852, and the average of deaths there for the last 10 years is 308, which exceeds the previous average by 6. The following is the exact record:—

	Pensioners.
Died in 1843	316
Died in 1844	307
Died in 1845	277
Died in 1846	286
Died in 1847	369
Died in 1848	270
Died in 1849	355
Died in 1850	301
Died in 1851	311
Died in 1852	291
	3,083

In one of these years (1847), therefore, it will be seen there was actually more than one death of a pensioner occurring every day throughout the year.

The Infirmary for the Sick and Dying.

The Infirmary is connected with the Hospital. It was erected A.D. 1763, and it contains 64 rooms, each capable of

accommodating 4 patients. It will, therefore, accommodate 265 patients.

Adjoining the infirmary there is also a flat-roofed building, called the Helpless Ward, for the accommodation of 117 helpless pensioners and their nurses.

Religious and moral Character of the Pensioners, and Provision made for their Instruction.

An additional extract from the "London City Mission Magazine" will complete the information which it is desirable to give of the arrangements of the Hospital, and of the practices of the pensioners:—

"The pensioners have 2 chaplains, and there is a chapel in the Hospital, which accommodates 1,400 persons, and which is always quite filled with them on Sundays, as they are under obligation to attend there, or at their own place of worship, except ill. Other persons are not admitted to the service at this chapel. There are about 200 Roman Catholics among the pensioners, for whose benefit there is a priest, to whom the Hospital pays a certain amount per annum, and who attends to those of his own persuasion in the different wards. Besides the 1,400 pensioners who attend their own chapel, there are about 350 who attend elsewhere. The rest are prevented attending by old age, infirmity, or sickness. Bibles are placed in the wards, but there is too much reason to fear that they are not much read. The pensioners have also an excellent library. It contains, at the present time, 1,584 volumes of a standard character, and consists of biography, naval history, &c., &c., some of the better class of novels and tales, and many excellent works on divinity. Our missionary especially happened to observe Scott's Commentary. The books are not allowed to be taken out, but the pensioners come into the library to read them—18 were present when our

missionary visited it. Periodical literature, and three daily newspapers are taken in for their use. Prayers are said in the Hospital chapel every morning during the week, except Monday and Saturday. From 40 to 50 pensioners attend, and on Sacrament Sundays, about 60 of the pensioners receive the holy communion. Eighty-three pensioners (so far as we could learn) are communicants at Dissenting chapels in the town. In one of the churches, seats have also been appropriated to the pensioners. Immoralities are punished with some strictness of discipline, when discovered, by the College authorities.

"In spite, however, of all these efforts for their good, the pensioners are generally discontented and unhappy, probably for want of employment, and through the great change in their circumstances; and a large proportion of them are depraved in their characters, associations, and habits. To the extent of their means, they lead lives of drunkenness and profligacy. Only twelve of the pensioners belong to the Greenwich Teetotal Society. While our missionaries were in Greenwich, a pensioner, aged 95, was confined for drunkenness. They beheld many sad scenes of drunkenness in the streets. As an example, in passing a public-house, they saw a grey-headed pensioner come out in a state of intoxication, and without provocation begin to strike a woman about her head with his stick. Such cases are sadly frequent."

The Pensioners not allowed to marry, and the bad Effects of this Rule.

"About 250 of the pensioners have entered the Hospital as married men. They are allowed to sleep out of the building every night but Saturday, and are to be found living with their wives in different parts of the town. But after entering the Hospital, the pensioners are not allowed to marry.

We are sorry to have to add, that many of them, however, live without marriage with women, as they call it, 'on the sly.' These women are too often, as may be supposed, women of very bad character. To support these women, they have frequently much difficulty. Some of them are obliged to carry on trades, such as shoemaking, tailoring, &c., and others manage secretly to carry out of the Hospital part of the provisions, and half starve themselves. The pensioners are prohibited from marrying, because they brought so very heavy a burden on the parish by their wives and children. But the prohibition has by no means remedied this evil, for the children of unmarried pensioners cost the parish a considerable sum. All such cases are marked in the parish books 'G. H.' It is truly disgraceful to see so many of these hoary-headed men in such constant company with young fallen females, in every part of the town. The tobacco-money, we fear, of a large number of them, is spent on such worthless characters, or at low public-houses. Many young unsuspecting girls are ruined by these old sinners.

"The pensioners mess in common; and, in addition to their lodging, clothing, and maintenance, the boatswains are allowed 2*s.* 6*d.*, mates 1*s.* 6*d.*, and privates 1*s.* per week for pocket-money. Each private has a further allowance of three pints of beer a-day, and half-a-gallon on festival days. Much drinking and wickedness are carried on upon these latter occasions."

The Royal Hospital Schools.

"The Royal Hospital Schools at the present time contain 800 boys, 400 of whom are the children of seamen in the navy, or of non-commissioned officers and privates of the marines, and 400 the sons of officers, seamen, and marines in the Queen's service, &c. They are supported from the general funds of the Hospital. The boys leave the schools

at the age of 14 or 15. Till a few years since, there was also a girls' school, which contained 200 girls. But this was done away about the year 1840, partly through cases of disgrace to the Hospital, which resulted from the admission of females within the edifice."

Lay Agency in a peculiar manner important with these Men.

Some of the foregoing circumstances are exceedingly painful to allude to. But they show the importance of every effort for the religious benefit of these veterans.

The allowance of beer referred to in the previous extract, as existing in December, 1846, has been since reduced from 3 to 2 pints a-day.

It is probably with men of the stamp of these pensioners that the importance of lay agency in imparting religious instruction has been remarkably shown. The importance of 2 chaplains is great, but it by no means suffices, without subordinate helps. These old men require very plain and familiar treatment. They are extremely fond of social meetings for prayer and exposition of the Scriptures, and will attend them with great frequency and in large numbers, when they will not attend daily prayers in the chapel of the Hospital. Having nothing to do also, it is really agreeable to them to have some one constantly among them, with whom they can converse without restraint. They will bear a much larger amount of religious visiting than other classes, and it is most important that they should have it.

The London City Mission the only Agency of this Character in the Hospital.

We are not aware of any other agency within Greenwich Hospital for the religious welfare of the inmates, the chaplains of course excepted, than that of the London City

Mission, which has one missionary, who devotes his entire time to the visitation of the different wards. He has been now thus employed for the last 7 years. His appointment has been the means of great good, and he has a most important field of labour. He appears also to work harmoniously with the chaplains and other authorities. His support is derived from the pensioners themselves, and from the contributions of children.

Need of a Second Paid Lay Visitor.

There is, however, employment for a second missionary to visit the pensioners who are found without the Hospital every day, perambulating all parts of the town and park, where they may be freely conversed with on their eternal interests. At present one missionary is unable to attend to all which is required. The interior of the building is full employment for one lay agent, and the pensioners out of doors would be full employment for a second. On wet days, they would be to be met with too numerously by far in public-houses, where, with judgment, they might be followed and conversed with.

Description of the Meeting of Pensioners held daily by the Missionary.

The "London City Mission Magazine" states:—

"'The missionaries we sent down to Greenwich to explore its condition met with frequent testimonies of the value in which the Royal Hospital Missionary is held, especially among the pensioners. One person said, 'What we want are such meetings as Mr. C—'s,' mentioning his name. And another said, 'We want six such men as Mr. C— here, instead of one.' These missionaries, when down at Greenwich, attended one of the meetings of Mr. C—, at which 3 pious old pensioners in rotation engaged in prayer. It was

truly delightful to them to witness how near their hearts lay the welfare of the College and its inmates. Their devotion was warm, and their petitions evangelical. They prayed with especial earnestness for all their fellow-pensioners. The first of them in his prayer said, 'We know, O Lord, scores in the College who are Infidels, drunkards, and everything that is contrary to God and his Word.' The second prayed, 'Answer, oh answer, O Lord, our cries for the College;' and the third, in his prayer, prayed for his fellow-believers there, that their faith, holiness, &c., might be increased; and then he added, 'And may all believers be united in praying for the College;' to which, throughout the pensioners present, there was a loud and hearty 'Amen.' The new room (accommodating 200 persons) had not then been engaged, and the room in which they were assembled was so crowded, that a considerable number of those who desired to get in were obliged, for want of room, to stand outside, and hear as well as they could. The scene was very animating, and full of encouragement."

Striking Cases of Usefulness among the Pensioners by this Agency.

The following cases of usefulness are taken from the last 3 years' Annual Reports of the Greenwich Pensioners' Missionary of the London City Mission, and no one of the cases has ever before been brought before the public. They tend to show how very varied and extensive the usefulness effected has been.

In A.D. 1851.

The Report for 1851 commences with the following general statement:—"I have free access to every part of the Hospital. No obstacle whatever is thrown in my way. My visits are thankfully received, with a very few exceptions. If there is

one class of individuals more than another who demand our sympathy, they are the Greenwich pensioners, who are tottering on the verge of eternity, and who are daily passing away into an eternal world. The vast majority, I have reason to fear, are unprepared for the solemn change. There are many, however, who are truly pious, of whom some owe the change to God's blessing on the efforts of the London City Mission. A portion of these were once sunk deep in depravity, but they are now living exemplarily, and giving very practical evidence of the reality of the change which has been effected in them."

Then follows a narration of particular cases of usefulness which had occurred during the year.

First, an old pensioner is referred to, who during the year had become a communicant at the College Chapel. He had been long entirely ignorant of spiritual things. An attendance at the missionary's meeting, 3 years before, had first opened his understanding. The consistency of his conduct in the interim testifies to the impression made on his mind.

Then comes the case of a man who had been at sea 7 years, and in several skirmishes, although in no general engagement. At New Orleans he had been laid up with yellow fever, which carried off thousands. To use his own words, "If I had died then, I should have gone direct to hell, for a greater drunkard could not have been." He had been in the Hospital 10 years, and had then attended the meetings of the missionary a year and a-half. Up to that time his habits of drinking had been continued; and he had generally a heavy score against him at the public-house. He is now a sober man, and the old scores have been long since cleared off. Nor is evidence wanting of the heart as well as the life having experienced a great change.

A narrative succeeds of a man of colour from America, who had been 35 years at sea, and was in the battle of

Navarino, as well as in other engagements, but had never thought of the mercy of God in preserving him in the midst of so many and imminent dangers, both in the days of battle and while crossing the mighty deep. At China, shortly after an engagement, although he escaped the enemy's hand, he was smitten by an unseen power with a paralytic stroke, which deprived him of the use of one side. He was then sent home as unfit for further service, and after entering the Hospital, although so afflicted, he remained a rebel against God for nearly 6 months, and was frequently the worse for liquor. At length one of his cabin mates invited him to attend the meeting, when what he heard came home with Divine power to his heart. He at once abandoned his former companions, and for 2 years at that time he had been an altered man. He was to be constantly seen in the ward with his Bible before him, which before he never thought of reading. He subscribed his penny a-week towards the support of the missionary. He would put his hand on his breast, and say, in his own peculiar and characteristic phraseology, "The promises come in here with sweetness. It was the best day's work I ever did, when I came into Greenwich. I had been overboard all my life before, but now, thank God, He has taken me into the life-boat."

Next comes the case of a very aged pensioner of 84, who, until he attended the meetings two and a-half years before, considered that he was a very good man, who had never injured any one, and against whose character no one could bring a charge. He always attended his church, when able, and was wrapt up in his own self-righteousness. He has now long been convinced that he is a very wicked sinner. For some period he was quite cast down with the conviction, and could scarcely be brought to entertain the belief that there was hope in the Gospel even for him. Having, however, first deeply humbled him, God in his mercy has now filled

him with "joy and peace in believing." Confinement in the Infirmary had at length prevented his attendance at the meeting, but he had for a long time sent his shilling a-month for the benefit of the London City Mission, in gratitude for its efforts on his behalf.

Passing over the next two cases, that the reader may not be wearied, although they possess interest, we come to the case of a pensioner, who had been a marine for about 17 years, and had, on his discharge, worked on different railways as a navvy, but had at length entered the Hospital. The very day after his admission, the missionary met him by the Thames and presented him with a tract, entitled, "Religious Conversation." He received it with almost the expression of a fiend, and began to pour forth a volley of abuse on the bishops, the clergy, and all ministers of the Gospel, calling them "a set of villains," "oppressors of the poor," &c., &c. All that the missionary said was treated with contempt. Eight months passed on before the missionary again spoke to him. He was then seated by the fire in his ward, with about 20 of his cabin mates. He was equally abusive as before, and told the missionary that he would not thus go about if he was not well paid for it. "The parsons," said he, "are all alike in this. It is nothing more than a money-getting system." The missionary immediately admitted that he was paid; appealed to him, if he would work without being paid for it; and asked him how it was possible for a missionary or a minister to live without food any more than himself. The missionary then proceeded to expose to him the folly of his course, and to assure him that, if he continued in it, it would certainly end in his eternal ruin. He only sneered at these remarks. On the following morning the missionary, while on his way to the meeting, happened, however, to meet him again, and invited the old man to accompany him, telling him, that it was the best thing he could

do with himself. He refused, but without abuse; and, to the missionary's surprise, he saw him enter the room soon after he had himself arrived. He listened with apparent attention to the Word of God and its exposition. And, notwithstanding the great ridicule to which an attendance at these meetings exposes the pensioners from their comrades, he has ever since daily attended them with regularity, both morning and evening. He stands firm against the laugh which is directed to him. He also daily studies the Bible for himself. He has left off both drunkenness and swearing, to both of which he was previously greatly addicted; and he has himself become a subscriber to the missionary's support. This case, as well as several others here referred to, has been carefully inquired into by parties well competent to form a judgment, and it appears most genuine and unmistakeable.

Again, passing over a case which, from the grossness of the sins described, would render it scarcely suitable to be here recorded, although this very circumstance renders the alteration effected the more remarkable, the Report concludes with the case of a pensioner, much younger than usual. He went to sea very young, and had been in the service only a year and a-half when he lost his leg. He was then discharged with a pension of 12*l.* a-year, and worked at his trade as a tailor. After having been foreman in a tailoring establishment for some time, he was taken ill, and admitted into the infirmary of the Hospital. Here he had been 3 years, and it is not likely that he will ever leave. He is to be seen now with the Bible continually before him. How different this is to what it was, will appear from his own observation to the missionary: "Before I came here, I would as soon have taken a serpent into my hand as the Word of God, but now it is all my delight. I can now say, with David, 'Lord, how love I thy law; therein do I meditate

day and night.' He is in the habit of receiving the Lord's Supper monthly from one of the College clergy, and appears to understand the nature of that sacrament, and to be a suitable person to partake of it. The missionary's instructions have been especially useful to him.

In A.D. 1852.

This Report commences with the general observations:—"The field of my labour consists of old sailors and marines. The vast majority of them have sunk deep in depravity. This is not to be wondered at when the temptations to which they were exposed during the war, both abroad and at home, are considered. They would almost invariably spend all their money among the worst of women, and in a few weeks what had taken them years to earn was gone. These practices have grown with their growth and strengthened with their strength. Drunkenness and swearing have become so habitual to them that they scarcely regard them as crimes. When I have remonstrated with them on account of these sins, the frequent reply has been,—'We hope God will make allowance for sailors. We have always been used to it, and cannot give it up very easy.' But, notwithstanding the depth of depravity into which many of these old men have fallen, there are among them many living monuments of the power of Divine grace, showing that there is nothing impossible with God, but that he can soften the hardest heart and subdue the most perverse will."

As illustrations of that year's usefulness of the missionary among this class, a case is first of all related of an old pensioner who had been 19 years in Her Majesty's service and seen several engagements. Five years since the missionary found him most ignorant and unconcerned as to all matters of religion. He was also a great swearer. His wife was induced to attend the familiar meetings for prayer and exposition of

the Scriptures, which were made useful to her. She then endeavoured to prevail on her husband to attend, but to no purpose. He only jeered at her, and cursed and swore most awfully. "Do you think," he would say, "I am such a fool as to leave this comfortable fire to go to hear that fellow?" At length he was, however, induced to accompany his wife for once. The subject was, true Christians being the temples of the Holy Ghost,—"As the Lord hath said, I will walk in them and dwell in them; they shall be my people, and I will be their God." On his return home he fell into a fit of passion, and said, "He wondered the people did not turn the fellow out of the desk, for he actually told them that God Almighty would come down and dwell in a sinner's heart. He must take us to be a set of fools to believe such nonsense as that." After a while he came, however, a second time to the meeting. On that occasion the subject was the new birth, from St. John iii. The words, "Ye must be born again," came home to his heart; and he returned home, no more to curse and swear, but to express true concern and sorrow for his past course. He became, from that time, a regular attendant on the means of grace, gave up his old companions, and, after careful examination, was admitted a communicant, with his wife, at one of the chapels of the town. He regularly since subscribes his penny a-week to the Mission.

A second case reported, as having occurred that year, is that of an aged pensioner who had been 15 years in the Hospital, and who had been also 15 years in active service; but who on his discharge, in 1815, had turned coachman, when he sunk deeper into sin than ever. He at length got into prison for theft. When first met with by the missionary, in the Hospital, he was actually as ignorant of spiritual things as an Hottentot. He could not even read. Now, to employ his own nautical image, "the Saviour has hauled down the devil's colours and hoisted up his own." His

mind has become enlightened, he has felt the evil of sin, and he is resting his hopes only on Christ. His life is altogether changed. He has become a communicant at the College Chapel. To testify his gratitude to the missionary, he subscribes his penny a-week towards his support, and keeps the room in which the meeting is held clean, free of charge. He is never absent from his post there.

Then comes the case of a sick pensioner, visited in the Infirmary. He appeared impressed, by frequent visits to his bed-side; but, knowing the deceitfulness of professions at such times, little account was made of it by the missionary. At length the man recovers. The impression remained. Two years have passed away, and have not erased it. He has, since his recovery, become a communicant, and in all things he adorns the Gospel by his life. His language is that of constant thankfulness that God, in his mercy, afflicted him.

Then comes a case of a different order. A very old pensioner, who had lived beyond the three score years and ten allotted to man, had in his youth been the subject of religious impressions. But when his desires to go to sea were gratified, these were all forgotten, and departed, like the early cloud and the morning dew. He soon became, like seafaring men in general, careless and indifferent about religion, and this was not disturbed, even by the imminent perils of warfare, when others around him were cut down in quick succession. Five years since the missionary met with him. He is now the subject of the same religious impressions as at first, in his early life. For the past five years he has evidenced the change which has occurred to him. This year he has become a communicant at the chapel. He is most indefatigable in his efforts to benefit his cabin-mates, and never allows sin in them without reproof. He also subscribes to the Mission, like the others.

Passing over the two next cases, in both of which the

pensioners visited became communicants, a case is next recorded of an aged pensioner, whose life had previously been of a more moral character than is usual with that class. For four years he had attended the Meetings of the missionary, seldom missing any of them, although they are nine each week. The change in this man does not appear so great, but his own testimony is that it is as entire as marvellous. During the year he was received as a communicant at the Independent chapel of the town. How interesting is it to observe such changes effected at a period of life so very advanced, when habits ordinarily become fixed, and the mind of those who during a long life have continued irreligious, become callous!

Another poor old man, on the borders of the grave, is next referred to, apparently plucked that year as a brand from the burning. He had been altogether, in the Merchant and in Her Majesty's Service, 41 years at sea, and had been shipwrecked several times, yet mercifully preserved from a watery grave. It would be tedious to descend to particulars in all these individual cases. Suffice it to say, that from being ignorant and careless, he is now in earnest to secure the salvation of his soul. His life is exemplary, and the testimony of those around him is, "We wish we were like him." His pittance is very small, but out of it twopence a week is cheerfully and voluntarily paid to the Mission, by whose instrumentality he considers he has been so richly benefited.

Three other cases follow of an equally important and satisfactory character; and two very happy deaths of pensioners are also recorded, as having occurred during the year, in both of which the dying men most fervently blessed God that ever a missionary was sent to visit the Hospital.

The average attendance of the pensioners at the nine weekly Meetings is 22 in the morning, and 80 in the

evening. The old men themselves pay the rent of the room, amounting to 7*l.* a-year. The morning Meetings are held from nine to ten o'clock, except on Sundays; and the evening Meetings on three evenings in the week, from seven to eight.

About a thousand tracts are given away by the missionary every month among the pensioners. These are very gratefully received by the vast majority of them. There is also every reason to believe that they are read. In some cases they may be made a blessing, where the word spoken would fail. The following case, which occurred during that year will serve as an illustration:—

One tobacco day, as it is called, that is, one day when the men receive their allowance of tobacco, an old pensioner put into the missionary's hands, while he was distributing tracts, a paper, to be read by him when he got home. On opening it, a shilling was found within it, and the following sentences were written, "Sir, I am much obliged to you for your most noble and generous acts, and for your kind tracts to teach us the way of God. I am truly sensible that I am a sinner before Him. I cannot go, however, to hear his Word, as I am very deaf. But, thanks to God, I can read the tracts; and if you please to accept of this trifle, you will oblige your humble servant."

In A.D. 1853.

The Report for 1853 states, that there are at this time about 200 Roman Catholics in Greenwich Hospital, 3 Mormonites, and 3 Jews, one of whom occasionally attends the Meeting; that the missionary has free access to every part of the Hospital; that the authorities place no obstacle in his way, and some of them countenance him, and appear glad to hear of the improvement of any of the men; that the pensioners generally receive him well, and even the

most depraved acknowledge that he means well to them, and that (to use their own words), "it would be a good job if they were to take his advice."

This Report relates to the happy death, during the year, of six of the pensioners, the change effected in whom had been referred to in the previous years. Is it not a matter for joy that these brave men are now, through such instrumentality, as it may be not only hoped but believed, safe in glory for eternal ages? They all gave good evidence to the last that the change effected in them during health was genuine and Divine.

Who shall say that the following case of benefit was not the fruit of a mother's prayers? A pensioner, who had lived 70 years, and who had been to sea during the war 12 years, having been pressed on board a man of war from the Isle of Man, of which he was a native, was thus taken away from an aged mother, who was entirely dependent upon him for support. He gave her half his pay, as long as she lived. He wears a silver medal given him for services in the battle of Trafalgar. Both his parents were religious persons, members of the Wesleyan Methodist Society; and he was the subject of many prayers on the part of both of them. At sea he appeared to have lost all his own early impressions of religion, under careful and pious training, and soon run into excesses of sin and folly. He was received into the Hospital eight months since, a sad drunkard at the verge of a long life. The missionary talked to him faithfully. He attended the daily meetings with regularity, and now, at this eleventh hour, his mother's prayers are answered. He has begun to lead a *new* life, at 70 years of age, and has been just admitted a communicant.

The next case recorded is that of a pensioner, who had been very many years at sea. For three years and a-half he had been on board one ship, and during that time

he had never seen a Bible, or heard one read. He had sunk very deep into depravity. For five years he had been in the Hospital, and had been often warned, but to no purpose. Drunkenness was his especial sin, and he used to say he could not help it, because he had so bad a wife; but was reminded that that made bad worse, and was adding fuel to the flame. For the last year he has been prevailed on regularly to attend the daily meetings, and he now gives every evidence of being a changed man. He long wanted to subscribe to the Society which sent the missionary, but he determined to give whatever he could spare to his wife, because, as he said, she was his wife, although a bad one. Lately, however, he has begun to spare his penny a-week. And it may be observed that both in his and in the other cases referred to, these contributions are, in the strictest sense of the term, free-will offerings, no one being ever asked to contribute.

The three next cases being passed over, a case is recorded of a pensioner who had been altogether forty years at sea. For eleven years he had been in the Hospital, and during the six years that the missionary had been there, he had scarcely on any occasion seen him sober. But now he no longer drinks. His very countenance declares the change which has taken place in his habits. Putting his hand on his cheek, "You see," said he recently, "what a plump face I have got now, to what I had before. My attendance at your Meetings has made the difference." He had before drunk himself almost to a skeleton. He gives his twopence a-week subscription, as a mark of gratitude to the Society. May it not be hoped that the wonderful providence of God has preserved this old man's life through many dangers, that he may be made an heir of glory? Once he was shipwrecked on a desert island, where, when he was about perishing for want of water, a ship hove in sight. At

another time he fell from the mast-head. And he had been in dangers often.

Again passing over two interesting cases, we come to an old veteran, who had been in the battle of the Nile with Lord Nelson, and in Egypt with General Abercrombie, fighting ashore to assist the troops. Like so many others, he entered the Hospital, careless and unconcerned about religion and his soul. The missionary has, however, been blessed to arouse him to a concern for the matters most important. He has even given up card-playing, of which he was before passionately fond. His attention is most marked to what he hears from the Word of God.

The last case recorded is that of a pensioner who, when first accosted, some ten months since, by the missionary, answered him, "Now, I don't want any of your coaxing. You won't get *me* over as you do some of them." At length, however, the missionary got from *him* the promise that he would come for once to the meeting. He kept his promise, and, what is more, he has ever since continued to attend, and appears to be deriving real profit from what he hears. Both he and the previous pensioner give their weekly contributions of gratitude for the efforts made on their behalf.

At so advanced a period of life, it is not, perhaps, very often the case that confirmed habits become changed; but these old pensioners present many remarkable exceptions to such a rule. How deeply interesting is it that men so old should become "new creatures in Christ Jesus" in so many instances.

Case of Usefulness among Out-pensioners, from the Scripture Readers' Association "Occasional Paper."

One case only of the benefit of visitation to the *out*-pensioners of Greenwich Hospital will here be given. It is

taken from the ninth "Occasional Paper" of the Church of England Scripture-readers' Association.

"The following extracts from a Reader's Journal, which have passed under the eye, and met with the approval of the clergy in whose district the reader is located, may excite some interest. They present the case of an old weather-beaten sailor, who was brought to the knowledge of the truth, after 68 winters had passed over and whitened the old man's head. He had fought at the battle of Copenhagen, in Her Majesty's ship Clio, in 1801, and had altogether been at sea upwards of 50 years, having earned a pension of 24*l.* per annum:—

"'*July* 5, 1850.—After visiting the upper families of this house, I went into a little room on the first floor, where an old man was smoking his pipe. He wishing to know my business, I explained the purport of my visit, and entered into conversation with him. I soon introduced the subject of religion, and spoke of the love of Christ manifested toward us in so many ways, especially in the grand scheme of salvation, whereby He saved us from eternal damnation. I then referred to man's ingratitude in return, and took out my Bible and read John xvii. 1—3, when suddenly the old man's countenance changed, and he became greatly agitated. 'Oh!' said he, 'believe me, sir, for that Saviour I'd be torn to pieces, limb from limb, and yet I feel my heart as hard as iron. What shall I do? What shall I do?' I replied, 'The heart of man is, indeed, naturally hard; we can do nothing ourselves; we must go to Christ, and pray for his Holy Spirit to purify and soften it. Do you ever pray?' 'No, never! I have given my blood for my country, and fought its battles, but never prayed to my God.' 'Then,' said I, 'believe me, you are in a very dangerous condition.' 'I know what you mean,' said he, as he arose from his seat,

and shook his fist in my face; 'you mean to say, that, if I don't pray, I shall go to hell. I know I shall—I shall go to hell.' 'Be not terrified,' I said; 'the blood of Jesus Christ cleanseth us from all sins: ask, and ye shall have; seek, and ye shall find. Ask his pardon, and you will not ask in vain. Seek his love, and 'tis already found.' The old man stood in the centre of the room and shook violently. At last he burst into a flood of tears, and wept like a child. I myself felt quite overcome by the scene. I could only lift up my silent petitions for him. When he was a little more composed, I offered to engage in prayer for him. 'Will you,' said he, as he took my hand, 'will you pray for me? God Almighty bless you!' The old man sunk on the floor, and I knelt down and engaged in prayer. As soon as I had concluded, he grasped my hand with every token of gratitude, and earnestly begged of me to call again as soon as I could, and whenever I could. 'Do you ever go to church?' said I. 'Never,' he returned, 'never.' 'Will you come on Sunday?' His eyes appeared to sparkle as he answered, 'I will, I will.' 'I shall look for you, mind.' 'Believe me, you will find me there. And now tell me when you will come again. Pray come soon. Come whenever you can, and you shall find me, though an old man, yet one who will listen to your every word. I will be your scholar—anything. And now, good-bye,' said he, grasping my hand till the pressure was painful, 'God Almighty bless you.'

"'*July* 6.—I called on the old man to-day, and found him at his breakfast, which consisted of bread and water. On inquiring how he felt, he replied, 'Very miserable.' He felt so guilty before God, he knew not what to do. 'What is worse,' said he, 'in my youthful days I had every instruction in religious affairs, and have read the Bible and Prayer-book through and through, so that I have sinned against light and knowledge.' I told him, that in the eleventh hour Christ

casts out none who come to Him, and that his blood can wash away the vilest sins. 'Come unto me, all ye that are weary and heavy laden.' 'Will you,' said I, 'refuse the invitation? To-morrow is his holy day; let me see you at church.' 'You shall,' said he, 'if I go naked.' I then read 1 John iii., laying particular stress on the verse, 'Ye know that He was manifested to take away our sins.' I then engaged in prayer, which appeared much to comfort the old man; and, as I left the room, I had the gratification of seeing him prepare for the enjoyment of the same privilege.

"'*July* 12.—As I approached the house, I heard the old man joyfully exclaim, 'He's coming! he's coming!' Directly afterwards he came to meet me. When I went into his room, he said, last evening he went to Islington to his family, who lately left him, to beg a Bible, which they let him have; and since then, he told me, he had been reading it for hours,—he found the promises so sweet and precious to him. 'Oh,' said he, 'I feel so happy; God has removed from my heart that oppressive weight of sin! I find from this, his blessed Word, that the very vilest are received by Him, and I find it to be so with myself.' He pressed the Bible to his lips with every demonstration of joy, and, as he wept, said, 'These are not tears such as those you first witnessed. I felt then I must go to hell; now I feel that Christ died for me. What reason have I to bless you for calling on me! Had you never seen me, I might still be as I was. Oh, how gracious, how loving is God! Never have I experienced such sensations as those which now fill my heart. These are the happiest days of my life.' Read Isaiah liii.—lv., and John iii., which I endeavoured to simplify as much as possible. Closed with prayer.

"'*July* 19.—He appeared delighted to see me, and immediately procured his Bible, that I might tell him something about the things of Christ. (I am happy to remark, that I

had the gratification of seeing him both morning and evening at our church last Sunday.) He told me that on Sunday last, while in church, he felt as if each word had been addressed personally to himself, and that the comfort and instruction derived from that source had been very great. 'Did it want,' said he, 'a hundred miles to the house of God, I would go.' I discovered this morning that his family had lately left him in consequence of his daughter having stolen two sovereigns from him, on which occasion he punished her. He now thought, he said, of going to see her, in order to forgive her; for, as he felt that Christ had forgiven him so great a load of sin, he could no longer retain an ill-feeling towards any one, however unworthy, but would rather pray for her. Read Romans viii. 31—39. He appears very humble.

"'*July* 30.—He was very much pleased to see me, and appears in every respect humble and meek, as a Christian ought to be; and I feel gratified to say, that every visit finds him more and more improved in spiritual things. I see him regular at the house of God, and most attentive when there; in his own room I find the Bible and Prayer-book his constant companions. He told me that all his friends had left him,—I was the only exception; but he was well compensated, as he would rather see me than any other individual in the world. No one, he added, could for a moment conceive the change of mind that had passed over him since he had known me: he would not exchange his feelings and condition for a coronet or the greatest nobleman's wealth in England. Read 2 Cor. v. 13—21. He appeared very attentive. I explained several passages of Scripture, and closed with prayer. I have now no doubt of his being a sincere Christian.

"'*August* 12.—I am happy to say that this poor man is going on in the most satisfactory way. He told me he felt

the great necessity of watchfulness and prayer. 'Directly,' said he, 'an improper thought or feeling enters my mind, I betake myself to prayer and God's holy Word, and the temptation is soon vanquished; and now I wish to make a full profession of my faith, by being a recipient of the Lord's Supper.' I encouraged him in this wish; and having read a portion of Scripture (Rev. xxi. 22—27), closed with prayer.

"'*August* 17.—I found him rather in a distressed state. He thought himself scarcely prepared yet to be a partaker of the Lord's Supper, at the same time he earnestly desired to be there. After a long conversation with him, I overcame his objections, and, his doubts being removed, I read Psalm xxiii., and advised him to spend the afternoon in prayer and meditation.

"'*August* 24.—This poor man received the Lord's Supper last Sunday. He thought it the happiest day he ever spent. I had removed his doubts, he said, and he determined to go; but it was with fear and trembling he approached the table, yet he returned filled, enriched with God's presence and love. 'Oh, the happiness of that moment,' he observed, 'words cannot express it! and now, by God's grace, there shall I go till death prevents me.' This poor man appears, as it were, to mount the third heaven. He cannot think of God but tears of joy and gratitude bedew his cheeks; his soul appears to drink in with increasing joy the showers of God's Spirit. In his very countenance love and humility appear concentrated, and his respectful deportment is that which no Christian need fear to imitate. He sees the past in all its deformity,—the future in all its blissfulness; and daily, at the throne of grace, he zealously advocates the cause of those instrumental to his good.'"

CHELSEA HOSPITAL.

Chelsea Hospital provides the same refuge for the army as Greenwich Hospital does for the navy. It has recently had much public attention directed to it, from its selection as the place in which it was considered most fitting that the remains of the late Duke of Wellington should lie in state.

Its Origin.

The following sketch of its foundation, and of the recent spectacle within it, is taken from the Report of a valuable missionary of the London City Mission, in whose district the Hospital is situated:—

"The plot of ground on which Albion has erected this noble asylum for the disabled veterans of her island soldiery, was, at the close of the 16th century, called 'Thame Shot,' and was in the possession of Charles, Earl of Nottingham. The then newly-established Church of England being greatly harassed by the controversial attacks of Papists on the one hand, and of Nonconformists on the other, it occurred to Dr. Matthew Sutcliffe, that it would be a great advantage to the Church, if a College were established, in which divines should be trained in a skilful knowledge of polemical theology. This suggestion having been expressed to James I., who was himself fond of controversy, and having received his approval, Thame Shot was purchased, and, on May 8, 1610, the King, in person, laid the foundation-stone, and a charter was bestowed, fixing the number of its fellows at a provost, and 19 fellows. The continuance of this noble institution was short, for in 20 years it had almost ceased to exist. But it had enrolled many names amongst its fellows that are yet illustrious. Amongst others were Camden, Spelman, Overall, Spencer, Lilly, Prideaux, and Bargreave. During the unhappy wars of the Commonwealth, the new

College was degraded by the Roundheads from the dignity of a seat of learning to be a stable for horses and a depôt for prisoners. After the Restoration, it was given to the Royal Society, but, being found unfit for their purposes, was purchased again by the Crown, and was afterwards given by the licentious Charles to his favourite and kind-hearted paramour, 'Nell Gwynne.' In 1670, Louis XIV. had founded the Hotel Royal des Invalides, at Paris; and this act no doubt suggested to Charles the desirability of establishing a similar refuge for those numerous disabled soldiers who had fought for his father's cause. Certain it is, that, about this time, Charles seriously contemplated such a project, and the following anecdote relates the manner in which its site was determined."

Nell Gwynne's Grant of the Building.

"Nell Gwynne was sitting one day with the King in her summer-house, whose windows overlooked the adjacent meadows of King James's College, when the Paymaster of the Forces entered, and the conversation turned on the difficulty of finding a suitable site for the projected Hospital. 'Your Majesty could not do better,' said Sir Stephen Fox, 'than give up for the purpose your recent purchase from the Royal Society.' 'It is well thought of,' replied the King, casting his eye over the plot of ground; 'you shall have it.' But, recollecting himself, he instantly added, 'Odso! I forgot. I have already given this land to Nell here.' 'Have you so, Charles?' exclaimed Nell gaily; 'then I will return it to you again for so good a purpose.' The generous offer was accepted, and Nell being transferred to a mansion which the King built for her in Pall-mall, Thame Shot, with the meadows and closes adjacent, were set apart for the use of the Hospital. *(Gleig.)*

"The King agreed to build to the value of 20,000*l.*, and

endowed it with a further sum of 5,000*l.* per annum. The work was committed to Sir John Denham and Sir Christopher Wren, and in the latter part of the reign of James II. the disabled veterans were in quiet possession of their new abode. The Hospital has continued to this day, unaffected by the succession of kings and the changes of governments, and is supported partly by bequests, and partly by assistance from Government."

Number of In-pensioners admitted.

"The number of pensioners inhabiting the Hospital is 538. This is the full complement which the building will contain, and any deficiencies in this number which occur are supplied quarterly from the out-pensioners."

Their Character.

"*As a class,* they are peculiarly open to religious instruction. Sitting in groups around the grounds and in the wards, they love to talk, and to be talked to. Having arrived at that stage of life when, as Paley says, ease is positive enjoyment, their minds are far more active than their bodies, and anything that affords them food for thought is generally welcome. The respectful habits which they have been accustomed to observe towards their superior officers, they manifest towards every respectable person. So far, the work of a religious teacher would be peculiarly open and easy amongst them. Still the teacher would not be without his difficulties. The habit of intemperance which they have very generally formed in the army, and which mostly clings to them still, is a sad feature in their character. Their habit of swearing (sometimes as a soldier or sailor only can swear) is very deplorable; and their habit of grumbling and expressing dissatisfaction with the arrangements made for their welfare (perhaps the result of old age and infirmity), one could wish

to see corrected. These things show the necessity that still exists amongst them for Christian instruction, notwithstanding the zealous labours of their excellent Chaplain to impart it."

Out-pensioners.

"But, beside the pensioners who reside in the Hospital, there are upwards of 50,000, who reside throughout the world, and receive so much per diem, according to their length of service, their position in the army, and their former enterprises. Large numbers of these reside in the immediate vicinity of the Hospital. Nearly one-half of the people on my district are out-pensioners. Several lodging-houses are filled with them. I am therefore able to speak of them from a large acquaintance with them. *As a class*, they are much worse in moral character than those who dwell in the Hospital, who are subject to several restraints on open wickedness. Drunkenness is their besetting sin. Their pension is generally paid at the beginning of each month, and for 4 or 5 days afterwards drunkenness is so prevalent on my district, that my labours are considerably impeded. Drink they will have, if they starve for it afterwards. It is my privilege to labour in connexion with a clergyman, whose indefatigable zeal and activity has brought him acquainted with nearly every family on my district, and I believe the above statement agrees with our common experience. Some of the pensioners live in a very improper state with women; and it is said of some women on my district, that they receive old men from the College. When they are sober, I am able at all times to read or explain to them the Holy Scripture. They are, in all cases, most civil and friendly. Not unfrequently will they repay my teaching with a recital of their wanderings and battles, and, like the parson's guest in the village of sweet Auburn,

"Shoulder a crutch, and show how fields were won."

They love to talk over their victories, and to discuss the merits of the various commanders under whom they served. They are also generally fond of reading newspapers. Like their brethren in the Hospital, they manifest the same discontent with their portion. Some of them are able to follow an occupation, but the far greater number live entirely on their pensions."

The Pensioners' Opinions of the late Duke of Wellington, and of the Lying-in-State.

"It has been evident, I suppose, to every one who has had much intercourse with these men, that they entertained no affection for the late Duke of Wellington. The unbending sternness of his character, the severity with which he enforced discipline in the Peninsula, and the strict regard to justice and the public purse with which he awarded pensions at home, acting upon ill-informed and not over-scrupulous minds, created a feeling amongst them that he was not a soldier's friend. This unhappy impression obtained to such a degree, that his name was seldom mentioned by them with respect. 'Ah!' said one to me, 'he was not like Lord Hill: Lord Hill was a Christian, and had a feeling for his soldiers; but nobody liked Wellington.' 'Well,' said another, 'he's got great honours and great riches, but it's all through the bravery of his troops, and now he does not care if they starve. He tried to bring a Bill into Parliament to lessen our pensions, but the Duke of Richmond said, "Let us begin at the top of the tree, if we begin at all to diminish pensions;" but Wellington did not like to have his own pension lessened.' 'Why, bless your heart!' said another, 'he would hang up his men like dogs, if they only took a penny loaf out of a baker's shop, when they were on a hard march and almost starving.' Such remarks were very common in Wellington's lifetime, but when the news got abroad that

he was dead, they were more common still. As a faithful chronicler I am bound to report them, though I by no means sympathize with them. They are interesting, as showing the perversity of human nature. The man who fought for his country from motives of duty died unlamented by his soldiery, whilst the man who fought for mere personal aggrandizement, from motives of vain-glory, was almost deified by his army after his death.

"The lying-in-state at Chelsea Hospital was regarded by many of the pensioners, and by the poor in general, as impious, and as a relic of Romish superstition. One woman observed to a brother missionary, after having seen the sight, 'Well! if that isn't the best Irish wake I ever saw!' Another, in the crowd, observed, 'If his soul is in heaven, how he must look down with pity upon such a ceremony! and if he is in hell, what a mockery it is to his suffering!'"

The Crowds of the Public who assembled to see the Spectacle.

"But, whatever might be the private opinion of the people respecting the Duke and his lying-in-state, they manifested a universal desire to witness what would probably be the last specimen of the funereal pageantry of kings in a bygone age. Many of the higher and more intelligent classes of society came, no doubt, to pay a tribute of respect to departed worth, but the overwhelming majority were mere sightseers. The train of carriages which conveyed the *élite* of the country to the hall of state was truly surprising. At one hour of the day there could not have been less than one mile and a-half's length of carriages waiting to set down their passengers, and the day was exceedingly rainy. Ladies, dressed in the most costly manner, might have been seen bespattered with mud, and wading through dirt with their slender shoes, because, when they had seen the sight, their carriages were unable to get sufficiently near to take them

up at the point of egress. To many of the coachmen and footmen I gave tracts.

"The first day of public admission commenced, and at an early hour entrance into the hall was easy; but the full tide of human beings had set in towards the Hospital, and the mass soon became enormous. The lady of my respected local superintendent, whose house overlooks the entrance of the Hospital, thus describes the scene, as it appeared from their windows:—'At about 11 o'clock, the Queen's-road, between the College and the green opposite, was one dense, black line of innumerable people and carriages. It soon became apparent that the police were under some measure of alarm. We could distinguish them, mounted on the iron rails and cabs, and exhorting the people to keep back. There was much screaming and evident suffering in the crowd, and the steam from them rose, as a cloud of smoke, the whole length of the road. A few minutes more, and 2 bodies were carried past, the way for them being made through the crowd by mounted police. About noon a new arrangement was adopted by opening the green, which relieved the pressure, by allowing the crowd to return another way. The returning crowds pressed under our windows, and we saw many women fainting with exhaustion, some with their clothes torn from them, and some who had lost one or both shoes.'

"At night men were set to work to erect barriers, to lay down gas, and to make entirely new arrangements for Monday. The whole of Sunday was occupied with these preparations.

"Monday morning opened with crowds greater than ever, surrounding the Hospital, but owing to the barriers erected, to prevent the crowds pressing too densely on one another, no very serious accident occurred. One woman who had been pressed in the crowd I saw vomiting blood in Smith-street. Another had the skirts of her gown torn completely

away, and the soles of her shoes trodden off the upper parts. The mud had been worked up around the Hospital by the rain and the large concourse of pedestrians, so that every person was greatly bespattered by it. This almost emptied my district of men and youths. Providing themselves with a stool each, and brushes and blacking, they lined the pavements around the Hospital for many score of yards, and allured the returning visitors to expend a penny on the polishing of their miry shoes, each one assuring the public that theirs was the true Wellington polish, or that theirs was the genuine Victoria blacking. Soon, however, the Ragged School Brigade were in the field, and secured to themselves a full share in the rich harvest my people had been reaping. Nor were these the only persons who turned a public loss into a private advantage. Correct portrait sellers and medal vendors were very numerous; and men and children earned a good large sum by holding horses, and finding carriages for those who had been in the hall. Many people opened their houses as tea and coffee-houses, and touted at the doors for customers. The public-houses in the neighbourhood were also filled to overflowing.

"Tuesday brought greater crowds than ever to witness the splendid ceremonial. It was with the greatest difficulty that I could get from my home to my district. The broad mass of persons waiting for admission at one part of the day reached about 600 yards. So densely were they packed, that the lady of the clergyman, to whom I have before referred, saw a gentleman who had the seals of his letters melted in his pocket by the heat of the crowd. Fainting females were very numerous. My kind superintendent's house being very convenient, he generously opened it as an asylum in such cases. In the evening he was not able to count up the number of cases which had been brought in and nursed during the day.

"On Wednesday the people seemed to have gathered together more numerously than ever. Many who had been disappointed several times on previous days in trying to reach the hall of death, were determined to make a last effort to-day. So great was the crowd, that it reached from the College, through the Green, through Avenue-terrace, and a long distance up and down King's-road, besides those who were admitted through St. Leonard's-terrace and the Queen's-road. At the close of the day, many who had come hundreds of miles to see the sight went away disappointed.

"Having described in some measure the masses who came to witness the lying-in-state, I will now relate some of the Christian efforts made to turn this solemnity to the furtherance of the Gospel. Finding it impossible to pursue my work on my district, I gathered up a large number of tracts which had remained to me out of former months' distribution, and went amongst the crowd, giving them to such persons as seemed likely to profit by them. There were few cases in which they were not kindly and eagerly received. Seven hundred tracts were distributed by me in a few hours, and I went home for more. I continued it each day, and had the satisfaction of seeing many to whom I had given tracts stand in the crowd reading them. The police also were most willing to receive tracts, and to many I gave them. Several of my brother missionaries were similarly employed. Nor were some of the clergy and Christian people in the neighbourhood unmindful of this excellent opportunity of making known their Lord's will. My respected local superintendent gave away a large number of tracts; and such was the rush of the people and policemen to receive them, that his wife was compelled on Wednesday to leave the door, and go into the balcony to distribute them. Indeed, nothing could exceed the

thankfulness with which the people in general received tracts.

"How the people behaved on the occasion, when they were assembled in such vast masses, it must be interesting and important to know. Of this there can be but one opinion, and that is in their favour. Nothing could exceed the quietness and patience with which they waited for their turn of admission to the Hospital, nor the orderly manner in which they moved forward in subjection to the police, nor the regard and ready assistance which they bestowed on females fainting in the crowd from heat and pressure. The tedium of delay was beguiled by lively sallies of wit, and a continuous current of cheerful conversation. In such a crowd pressure was to be expected, but no serious accident occurred after the first day. Very large numbers of females had put on some articles of mourning, but it was to be gathered from the conversation, that this was partly owing to the impression that no one would be admitted to the hall without it. If the gatherings of a nation be any index of its sense of decency and propriety, England has reason to congratulate herself, and take courage. Even vice on this occasion was content to wear the appearance of virtue, or to hide itself in the recesses of the neighbouring beer-shops.

"But I must not forget to notice the praiseworthy conduct of the police in keeping order. Time was when the people and the police could by no means agree, but during the lying-in-state they appeared on the most friendly terms. The police joked with the people, and the people with the police, so that it was frequently very amusing to hear them. To distressed females the police were particularly attentive. Wherever there was danger they used the utmost exertions to avert it. Their arrangements were most complete and satisfactory, after the first day's admission, from which time no serious accident occurred.

"In conclusion, I would suggest to all men to consider whether so much orderly and peaceful behaviour, manifested by all classes of society on so exciting an occasion, and contrasting so strikingly with popular gatherings in days gone by, may not be traceable to the socializing influence of religion, as applied to the masses through the agency of City missionaries and Scripture-readers, and a regular ministry more alive to the requirements of the people."

Numbers of Out-pensioners in different Years, according to the Prevalence of Peace or War.

The number of the out-pensioners of Chelsea Hospital has much varied at different times. It has been least during war, and has been most in the early years of peace. In 1743 it was but 3,820. Then came the battle of Culloden, and the Treaty of Aix-la-Chapelle, which, in 1750, raised the number to 9,087. It then somewhat decreased again, until the Treaty of Fontainebleau, which, in 1765, increased the number to 15,229. For the next 10 years the numbers varied little, but the commencement of the wars with America, France, and Spain, by 1780 had reduced the number to 10,961. The termination of the American war again increased the number, in 1785, to 20,273. The war with France, subsequent on the French Revolution, had again, in 1795, reduced the number to 16,955. The Treaty of Amiens once more increased it, in 1803, to 25,307; and on the war being very shortly afterwards renewed, the number was again lessened. But after the abdication of Buonaparte and the general peace, the numbers rapidly rose. In 1814 the number of the out-pensioners of Chelsea Hospital was 26,568. In 1815 they were increased to 36,757. In 1816 they amounted to 39,217. In 1817 they rose to 54,068; in 1818, to 57,792; and in 1819, to 61,397. In 1823 the numbers had still further increased to 81,189,

and by 1828 they were 85,834. Through the blessings of *long-continued* peace, they have since somewhat lessened. But they are considerably more than the estimate given by the missionary in the foregoing Report.

The immense Cost of the Pensioners to the Nation, even at the Present Day.

The large body of men still alive who have been as privates in our wars, and the great cost which the nation has yet to incur in their pensions, is shown by the following extract from the "Times," of February 22, 1853, on the army estimates of the year:—"There are (still) 63,000 out-pensioners from the Line and the Ordnance corps, of whom about 10,000 receive 6*d.*, and 16,000, 1*s.* per diem, the pensions of the others varying from 5*d.* to 2*s.* 6*d.* For the 'military organization' of these men a demand is made of 44,650*l.* Altogether, the total expenditure upon out-pensioners, their payment, superintendence, and military organization, amounts to no less than 1,235,800*l.*—a sum equivalent to one-third of the whole charge for the land forces." During the present year, the cost of out-pensioners was 8,997*l.* above the cost of the preceding year.

The Hotel des Invalides in Paris established before Chelsea Hospital in London, and a Standing Army established in France before its Establishment in England.

We were long after our neighbour, France, before we had a standing army in England. From her we learned, that if battles were to be fought at all by a country, it is best to fight them with our own trained forces, rather than to depend on hired allies in times of especial need and danger. But when at length we determined on resting the protection of our country on the bravery of our own citizens, at a far later period than 1444, when, under the seventh Charles,

France had established a standing army, it became more important than ever to make provision for the wounded, the aged, and the infirm, as also to confer reward on long and faithful service at the imminent risk of life. In this benevolent design, also, we were but imitators of our continental neighbours, and it would have been more to our honour if we had not delayed so long what was an act almost as much of justice as of mercy.

How the Disabled and Aged Soldier was previously supported in this Country.

It may be interesting to the reader that we should briefly glance at the mode in which the heavy payment now imposed upon us was dispensed with before Chelsea Hospital had its foundation. We quote from a volume entitled, "Chelsea Hospital and its Traditions,"* by the Rev. G. R. Gleig, a former chaplain of the Hospital, but now Chaplain General of the Forces:—

"In ancient times the recompense of military merit was everywhere the same,—namely, donations of money or land, or both, proportionate in extent and value to the rank and services of the meritorious warrior. Under free Governments, or such as had once been free, soldiers of every class partook in the State's bounty. The Athenians, besides maintaining out of the public fund all disabled and wounded soldiers, took care of the parents and children of such as fell in battle; while the Romans settled their discharged legionaries in villages, called colonies, where each man occupied a farm on a sort of military tenure, perfectly independent of all the world besides. In like manner, the followers of those barbarous chiefs before whose might the colossal power of Rome gave way, received, as the recompense of their valour, glebes or fields, which they cultivated for their own use, and

* Pp. 8—18.

bequeathed to their children, subject only to such conditions as a regard to the welfare of the community might impose. But the Northern barbarians came, as the Romans had done before them, into lands where equal rights were unknown, and practices, often loosely attributed to the feudal system, prevailed. . . . There grew up everywhere arrangements in social life, which in due time cut off the common soldier from all participation in the rewards which had heretofore been bestowed equally upon him and upon his leader.

"Under the feudal system, as it showed itself in the days of William the Conqueror, the possession of land continued to be the great object of ambition; and William was very liberal in his grants of lordships and manors to the chiefs who aided him in his contest with Harold. It was on knights and barons, however, and on them alone, that these rich prizes were bestowed; for of the private soldiers no heed was taken, except, indeed, that each baron, attaching a certain portion of these to his own fortunes, carried them down to his estate, and used them there, as soon as the army broke up, as instruments for oppressing and plundering his neighbours. In like manner, during the unsettled and turbulent reigns of many of the succeeding monarchs, though estates continually changed their owners, they passed only from one great chief to another; for the spirit of feudalism was entirely opposed to the subdivision of land; and in that species of spoil, as it came day by day to be disposed of, the leaders of armies or the heads of factions alone took part. Yet were the followers of these rapacious barons far from suffering neglect. The supreme government, indeed, knew them not,—for the supreme government dealt only with persons who were in a condition to bring certain proportions of horse and foot into the field; but the baron himself was induced, both by honour and self-interest,

to provide for the old age of such as had served him faithfully. Many common soldiers became, therefore, hangers-on about the castle, — foresters, dog-feeders, hawk-trainers, seneschals, &c.; while others fell back into the station of serfs, and, cultivating the soil for their lord's benefit, received out of its produce the sort of sustenance to which in early life they had been accustomed. . . . In exact proportion to the decay of the feeling of mutual protection and allegiance which originally bound the lord to his tenant and the tenant to his lord, was the worn-out soldier cut off from the sources of established support which had been accessible to his ancestors. It is true that the convent door still stood open, and there, especially if he had served against the Infidels, an alms was freely given. But casual charity, however frequent, could furnish no compensation for the loss of a maintenance which every change in the manners of society rendered more and more insecure; for not only the effects of a growing commerce, which diffused wealth more and more equally through the different classes, but the spirit of chivalry itself, strange as the assertion may sound, was all against the private soldier. . . .

"Of any systematic plan for the relief of wounded or discharged soldiers, from the downfall of the feudal system up to Elizabeth's reign, I cannot discover a trace. Occasional instances of Royal bounty are indeed recorded; as, for example, in the reign of Edward IV., when grants were made to private soldiers,—one to John Sclatter, being an annuity of four marks as a compensation for the loss of his hand at the battle of Wakefield,—the other to Rauf Vestynden, a pension of ten pounds, by letters patent under the great seal, till he should obtain some permanent office. The latter, which, considering the value of money at the time, was a very handsome provision, is stated in the patent as having been bestowed 'for the good and agreeable service

which he did unto us in berying and holdyng our standard of the black bull at the battle of Sherborne.' But such occurrences were probably rare; at all events, chroniclers take no notice of them.

"With the reign of Elizabeth we open out, as it were, a new era in the history of this country. In the first place, England then began to play a more conspicuous part in the game of European politics than she had yet done since the days of her Edwards; and her armaments, both by sea and land, were consequently on a larger scale. In the next place, the work of the Reformation being completed, amid the unsparing plunder of the property of the Church, some evils were felt to accompany the benefits thence arising. The suppression of the monasteries, and the transference of a large portion of the tithes to lay impropriators, placed the clergy and the great body of the people in a new relation one towards another. The former were no longer in a condition to bestow those abundant alms, on which the latter had, doubtless, too much depended; and the latter, unable either to find employment or to subsist without it, suffered severe privations. For great changes had for some time been carried forward in the system of culture and general management of the soil, which consolidating occupations and enclosing commons, had reduced multitudes of the peasantry to a state of absolute pauperism. These being cut off from their last resource, the priests' bounty, became desperate; insomuch that Parliament found it necessary to institute a system of compulsory relief, out of which, however humanely it might have been intended, enormous evils unquestionably arose. With the country in such a state, it would have been both impolitic and cruel to exclude the discharged soldier from the same kind of assistance which was awarded to the destitute peasant. Accordingly, by statute 43 of this reign, 'the majority of the justices of

the peace in their Easter sessions had power to charge every parish towards a weekly relief of maimed soldiers and mariners, so that no parish should pay weekly above tenpence, or below twopence; nor any county which consisted of above fifty parishes to pay more than sixpence, one parish with another; which sums so taxed were to be assessed in every parish by the parishioners,—or, in default, by the churchwardens and constables,—or, in their default, by the next justice or justices of peace.'* . . . Such is the substance of the Act of Parliament which first gave to the wounded and war-worn soldier a legal claim upon the bounty of his countrymen. It will be seen, however, that the footing on which it placed him was not of a nature to raise him in his own estimation, or in that of the people generally. He was treated as a pauper—not as one who had served his king, or shed his blood in defence of the land which doled out its unwilling alms to keep him from starving. Yet were the provisions thus made very imperfectly applied. With Elizabeth, indeed, expired for a time the martial feeling both of the court and the people; and old soldiers, like things out of date, were cast aside and forgotten.

"The reign of James was a peaceable one, and its duration—two-and-twenty years—sufficed to thin the numbers, at all times inconsiderable, of decayed soldiers in England. With the accession of Charles the First, a different prospect opened. First, his foreign wars,—if indeed such expeditions as those to Cadiz and Rochelle deserve the name,—and latterly, the terrible struggle in which he engaged with his Parliament, put arms into the hands of a large portion of the male population throughout the kingdom. Yet the Royal exchequer was from the beginning to the end of the contest so thoroughly impoverished, that not only was the king unable to provide for his wounded and disabled adherents,

* Grose's Military Antiquities.

but the means of paying the troops actually in the field were generally wanting. It was not so with the Parliament. Wielding a large share of the authority, and having complete command over the resources of the nation, that body was enabled to act in a more liberal spirit. Accordingly, on the 6th of March, 1643, an Act was passed for the relief of maimed soldiers, *as well as of the widows and orphans of men slain in battle*, by imposing upon the parishes from which such soldiers might have enlisted a tax or assessment adequate to the necessity of each case. Such tax was to be levied by the same process and under the same authority as a poor-rate; and care was of course to be taken that none should derive benefit from it except those who, in their own persons, or by their husbands or fathers, had served the cause of the people against the Sovereign.

"Whatever might be the situation of the Parliamentary invalids, Charles the Second found, on reascending the throne of his ancestors, that the men who had followed his father's fortunes and suffered wounds in his cause were everywhere turned loose to beg their bread. Careless, but not wholly destitute of heart, the King early adopted measures with a view of bettering their condition as far as his limited means would allow, and passed, in the twelfth year of his reign, an Act which secured to discharged soldiers certain immunities. Such of them as had been apprentices were permitted to exercise the trades to which they were bound, even if they had failed to serve out their time; while others were authorized to follow, in any town or place within their native counties, any occupations for which they might be fitted. But to give a starving man leave to follow a regular calling, without at the same time furnishing him with means to begin business, is to contribute in a very slender degree to the amelioration of his fortunes. In spite of this well-intended law, and of the old

statute of Elizabeth, which still continued in force, both town and country swarmed with mendicants, almost all of whom, many doubtless unfairly, represented themselves as decayed loyalists. It was at this juncture that the circumstance is said to have befallen, [which led to the formation of Chelsea Hospital]."

The College was not completed till the Revolution.

But although Chelsea Hospital was founded by Charles the Second, it was not till shortly before the Revolution that the edifice was completed, and occupied by pensioners. Mr. Gleig thus sketches the events of the interim:—

"No appeal seems to have been made . . . to the public at large; but while the voluntary contributions of the charitable were received with gratitude, the troops were, in some sort, burthened with the expenses of the asylum from which they were themselves to derive the sole benefit. I need scarcely observe, that during the reign of Charles the Second, the standing army of England was very inconsiderable, its numbers scarcely amounting at one period to five thousand men, and never exceeding eight thousand. From the pay issued to these, a deduction was ordered to be made of one shilling in the pound; which being divided into 3 equal parts, was devoted, 1 to defray the expenses of the Paymaster's office, 1 to the general uses of the soldiers, and 1 to the accumulation of a fund, first for the building, and ultimately for the maintenance of the Hospital. By giving to this regulation a retrospective effect, so as to include the whole of the year 1680, and strengthened by donations of 1,300*l.* from Sir Stephen Fox, of 1,000*l.* from Tobias Rustas, Esq., of 1,000*l.* from Sancroft, Archbishop of Canterbury, and of nearly 7,000*l.* from the Secret Service Fund, the projectors of the establishment had at their disposal a sum of 17,012*l.* 14*s.* 7*d.*, with which they

determined to make a beginning. The consequence was, that on the 12th of March, 1682, the foundation-stone of Chelsea Hospital was laid, Charles himself taking the lead in a ceremony which was witnessed by all the principal nobility and gentry of the kingdom.

"Begun on a scale of great magnificence by its gifted architect, Sir Christopher Wren, the building of the Hospital went on so slowly, that neither Charles nor James enjoyed the satisfaction of beholding it complete. In 1687 it had indeed advanced so far, that Lord Ranelagh, then Paymaster-General of the forces, made a report to his Majesty, in which he represented the edifice as capable of accommodating 416 men, with a governor, chaplain, curate, physician, secretary, treasurer, housekeeper, and 16 matrons. But the views of the King's Government extended much beyond this. . . . . .

"I have never been able to ascertain the exact date at which the veterans took possession of their new abode. That some of them were domiciled in Chelsea during the latter part of the reign of James II. seems, however, to be proved by the fact, that the covering for the altar, pulpit, and desk in the chapel, as well as the magnificent communion plate and black-letter Prayer-books which belong to it, were the gift of that monarch. Nor are traditions wanting relative to the efforts made by the King to bring back his decayed soldiers within the pale of the Church of Rome. He is said to have paid frequent visits to the Hospital, appealing first to one and then to another of the inmates, till a fine old warrior on a certain occasion cut him short in a manner which he could neither forgive nor resent. 'Why should not you adopt the religion of your Prince?' said James. 'Please your Majesty,' was the reply, 'I was once a Catholic; I then became a Protestant; and I should be very happy to go back to your Majesty's religion again, only

when I was at Tangier, I entered into an agreement, that the next time I changed my creed, I should become a Turk.' —James was mortally offended at this reply, and ceased to importune the pensioners farther.

"While the Hospital was in progress,—that is, from 1682 till the admission of the invalids,—provision seems to have been made for their support by pensions granted out of the fund set apart for the purposes of the building. Of these, all, considering the value of money at the time, were liberal, while some may be accounted magnificent." . . .

The Interest of William the Third and Fourth in the College.

"The expulsion of the house of Stuart produced no injurious effect upon the fortunes of Chelsea Hospital. The project had been from the first approved of by the country, and William, himself a soldier, was not disposed to stop short in an undertaking which had for its object the comfort of his soldiers' latter days. On the contrary, he sanctioned a still farther increase to the building, pressed it forward till it was completed, issued an order for the filling up of all vacancies in the establishment, and signed a warrant in favour of Lord Ranelagh, Sir Stephen Fox, and Sir Christopher Wren, giving them authority 'to settle and ascertain the proportions and kinds of victuals they should judge most convenient for the said persons; to make contracts for the same and for clothing; to nominate and put in such under-officers as are wanting; and to propose rules, orders, and regulations.' This was followed by a new grant of 'one day's pay yearly out of the payments to be made to the guards, garrisons, and land forces, to be applied towards the building and furnishing the Royal Hospital near Chelsea, and towards the better maintenance of such superannuated and disabled officers and soldiers as should be provided therein;' while the original donation was put upon a more

certain footing, 12,000*l.* a-year being allotted in lieu of the fraction of the poundage of army-pay which Charles the Second had secured to the Hospital." *

The three-cornered hat of the time of William III. is still worn by the in-pensioners. The very colour of the red coat which is the Sunday livery of the old men, and the cut of the blue coat which is reserved for every day wear, remind us also of the same age. The inscription in the front of the College shows that it was completed in that reign. It runs thus,—

"In subsiduum et levamen, emeritorum senio, belloque fractorum, condidit Carolus Secundus, auxit Jacobus Secundus, perfecere Gulielmus et Maria Rex et Regina, MDCXC."

The decorations of the chapel, presented by James II., were, on the accession of William IV., superseded by new decorations, presented on that occasion by his late Majesty, and which still continue in use.

The College is for Invalids also.

Chelsea Hospital is much smaller than Greenwich, and accommodates far fewer pensioners. It is, therefore, reserved for the invalid. "It is designed to furnish an asylum for those members of the regular army alone, whom wounds, or sickness, or old age, may have totally disabled. Its inmates are, therefore, from the first to the last, invalids; that is to say, men affected by some infirmity or other, which, though not visible to the eye of the common spectator, is by the patient himself abundantly felt. Even in the 'depths' of Chelsea Hospital, however, there is a deeper still; so that out of the 550 individuals that make up the weakness of the garrison, there are generally from 60 to 100 cases of extreme debility. For their reception an infirmary has been erected. Fitted up for the accommoda-

* Gleig's "Chelsea Hospital," pp. 25—29.

tion of 80 patients, it is divided into two departments, one of which, under charge of the physician, contains sufferers from such maladies as do not arise from external violence, while, within the other, the surgeon dresses old hurts, or deals as he best can with sores and recent injuries."*

Ages of the Pensioners.

As at Greenwich, the pensioners at Chelsea are very aged. The following is an exact list of the ages of the men in February, 1853:—

Above 60	and under	65	years	. .	122
„ 65	„	70	„	. .	152
„ 70	„	75	„	. .	124
„ 75	„	80	„	. .	46
„ 80	„	85	„	. .	29
„ 85	„	90	„	. .	8
„ 90	„	95	„	. .	0
„ 95	„	98	„	. .	2
					483

The oldest men are the most difficult to be wrought upon. They appear indisposed to talk on any other subject than the wars in which they have been. Still, nothing is too hard for the Lord. Very few of these very aged men have passed through the fatigues of the Peninsular campaigns.

For some years there were at Chelsea, as at Greenwich, two chaplains; and it was a part of the original design that there should be this religious staff. But for a very long period there has been one chaplain only.

Number of Deaths annually.

Here, as at Greenwich, as it may be supposed, the deaths are numerous. An old pensioner, whose accuracy is well

* Gleig's "Chelsea Hospital," p. 322.

known, has kept a record of the number of the deaths for the last six years. They amount to 353. This is an immense number out of about 500 men, to have ended their probation in the short period of six years. How forcibly does it show the importance of prompt efforts on behalf of the religious welfare of these veterans. Even by a short delay, how many are fast hurried into eternity. The number of deaths in 1852 was from 50 to 54. The statements of the pensioners varied between these limits.

The Burial-ground of Chelsea Hospital, and its Remarkable Epitaphs.

In one respect Chelsea Hospital has an advantage over Greenwich. It has a burial-ground of its own, in which only those connected with the Hospital are interred. The graves of the pensioners are only in a very few instances distinguished by any tablet, but here and there one exists, ordinarily characteristic in its epitaph. The following is an example:—

"Here rests William Hiseland,
A veteran, if ever soldier was,
Who merited well a pension
If long service be a merit,
Having served upwards of the days of man.
Ancient but not superannuated,
Engaged in a series of wars,
Civil as well as foreign;
Yet not maimed or worn out by neither;
His complexion was florid and fresh,
His health hale and hearty;
His memory exact and ready:
In stature he excelled the military size;
In strength surpassed the prime of youth;
And what made his age still more patriarchal,
When above one hundred years old,
He took unto him a wife.

Read, fellow-soldiers, and reflect
That there is a spiritual warfare
As well as a warfare temporal.
Born VI of August, 1620, } Aged 112."
Died VII of Feb. 1732. }

This veteran, who was a native of Wiltshire, is said to have been married three times after he had attained the age of 100 years. His last marriage was on the year before his death, on August 9, 1731. He served in the army for 80 years. He was in all the wars of Ireland, under King William, and likewise served under the Duke of Marlborough, in Flanders. He was admitted an in-pensioner at Chelsea, in the year of the peace of Utrecht. The Duke of Richmond and Sir Robert Walpole each allowed him a crown a-week for some years before his death, in consideration of the services he had rendered his country. A picture of him when 110 is is still extant.*

The following is an exact copy of the tomb of the first pensioner buried in the ground:—

"Here lyeth $^{e}_{y}$ Body of Simon Box, who in $^{e}_{y}$ capacity of a Souldier served King Charles the First, King Charles the Second, King James $^{e}_{y}$ Second, and their present Maj^{ts}. King William and Queen Mary, whose pensioner he was, belonging to this their Majes^{ts}. Royal Hospital, and the first that was interred in this Burying place, who deceased $^{e}_{y}$ 6th of April, in $^{e}_{y}$ 63d yeare of his age, and of our Lord, 1692."

Hannah Snell is here buried, who only discovered her sex when she was discharged and sent to England, after being severely wounded at Pondicherry. She had her pension from Chelsea Hospital, as if she had been a man, and even continued to wear her uniform. The late King of Hanover

* Faulkner's "Chelsea," vol. ii., pp. 265-6.

allowed her a pension of 30*l.* a-year. She died in 1792, in Bethlehem Hospital.

A somewhat similar case had occurred some 50 years before. Mrs. Christiana Davis had served as a Dragoon, undiscovered; and her sex was only discovered on her receiving a wound in her body in King William's wars in Ireland. She afterwards behaved with great valour in Flanders. For her courageous behaviour, she obtained, through George I., an allowance from Chelsea Hospital of one shilling a-day. She was buried, according to her desire, amongst the old pensioners, and three volleys were fired over her grave. Her third husband was himself a pensioner, and resided at Chelsea.*

The celebrated Dr. Burney, was buried here in 1814, in the part of the ground devoted to officers, &c. of the Hospital. He was organist of the chapel, and attained the age of 88.

Burial Registers.

In the Burial Registry occur some remarkable instances of longevity. The following are specimens:—

Thomas Asbey, buried June 8, 1737, aged 112.
John Rogers, 1764, aged 103.
Robert Cumming, 1767, aged 116.
Peter Dowling, 1768, aged 102.
Peter Burnet, 1773, aged 107.
Joshua Cuerman, 1794, aged 123.
Richard Swifield, 1805, aged 105.
Abraham Moss, 1805, aged 106.
John Wolf, 1821, aged 107.
John Salter, 1827, aged 104.

* "Political State of Europe," vol. lviii., p. 90, referred to by Faulkner.

The Funeral of a Pensioner described.

Mr. Gleig thus describes the funeral of a Chelsea pensioner:—

"It rarely happens that, out of a body of 500 invalids, one or two are not committed every week to the dust; and Wednesday and Friday being here the canonical days for interments, you may chance to be present at the ceremony. Let me, then, assume that we have traversed the intermediate space together, and are standing at this moment at the extremity of Jew's-row, though prepared, by the simple operation of throwing our right shoulders forward, to make good our entrance into the Hospital. See, there is some operation in progress more important than usual. The gates are closed, the guard is turned out, and the sentry holds the postern in his hand, that he may admit well-dressed and respectable-looking people, at the same time that he shuts out the mob. Examine the bearing of these men closely, and having done so, retain the indifference which on ordinary occasions may pervade you, if you can. There are just twelve of them, with a sergeant and a corporal, of whom three, including the sergeant, have severally lost a leg; two present each an empty sleeve; and the remainder are furrowed over by age, and heavily laden with infirmities. Yet, how erect and steady is their port! There they are, with the three-cornered hat of William the Third's day, surmounting the red frock of a similar date—noble specimens of what soldiers once were, gallant ruins of men who never knew in youth what fear was, and are not now likely to forget what is due to their well-earned reputation. And observe the sentry at the gate;—how good-humouredly he repulses the crowd, chiefly of boys, that press upon him, though his sole weapon be now the staff, which is used indifferently to command attention, and to support the steps

of him who wields it. But, as I have just said, he has no orders to exclude well-dressed people, and will not, therefore, resist our effort to establish ourselves within the barricade, if such be your desire. Move forward, then, and place yourself just beyond the guard-house, till the procession, of which the approach is announced by the roll of the muffled drum and the shrill notes of the fife, shall have passed. We can then fall in with the rear, and be witnesses to the ceremonies, whatever they may be, that attend the funeral of a pensioner.

"The drum will have been heard some time, and the well-known air, the 149th Psalm, recognised, ere the procession comes in sight, winding round the angle of the court. It appears, however, at last, headed by the firing party, 12 veterans, accoutred for the occasion in old black waist-belts, from which, in the rear, depend old bayonets, and to which, in front, are fastened old cartouche-boxes. Their muskets, somewhat the worse for wear, and stripped of the slings which formerly attached to them, are reversed, not perhaps with the nicety which a firing party from the Grenadier Guards might display, but after a fashion which sufficiently indicates that the old men have not forgotten the lessons learned in early youth. The tread of the men themselves, likewise, is orderly; and they are commanded by a sergeant, who marches behind the rearmost file, with his partisan or halbert reversed. Next to the firing party move the drummer and fifer, 2 feeble grey-headed men, in whom it would be difficult to recognise the relics of the light-hearted lads whose merry music has startled many a maiden from her broken slumbers, and called her to the window that she might look her last at some favourite partner in the dance, or, it may be, at one who had established still stronger claims upon her memory. And now come the chaplain and his clerk, of whom it would be unbecoming in

me to say more than that both have seen some service, and that both carry about in their own persons sensible proofs that where there is service there is usually danger. These, again, are succeeded by the coffin, which being covered with a black pall, and surmounted by the hat of the deceased,—the single military trophy of which his latter days could boast,—is borne on the shoulders of six of his comrades. His relatives, if he have any, now fall into their places; the nurses who attended him in his last illness succeed, and the whole procession is closed by the inmates of his ward, among whom it rarely occurs that he had not one or more intimate and familiar friends.

"As the closing files pass the grave-yard doorway, we attach ourselves to the little column, and are introduced into an open area, oblong in shape, totally devoid of ornament, and fenced about with lofty brick-built walls. Not yet, however, have we leisure to look round; for the procession having advanced about half way towards its further extremity, defiles somewhat to the right, and halts beside a mound of fresh earth. Here, at the foot of the grave, the clergyman takes his station; while the firing party form line along its edge, leaving, however, space enough between for those whose business it may be to lower the coffin into the dust. Meanwhile the mourners, including nurses and pensioners, in attendance, arrange themselves in a sort of half-circle about the grave. And now the chaplain, raising his hat, begins the service, during the progress of which you cannot better employ yourself than by looking round upon the countenances of his audience. But the service is not of long continuance. The chaplain has ceased to speak. The coffin is lowered into the grave, earth is consigned to earth, dust to dust, ashes to ashes. And now, the sergeant, taking a pace to the front, gives the word of command, and his party come to attention, shoulder their arms, and present.

Their volley may be less exact than it used to be—but no matter. It tells the neighbourhood that a gallant spirit has gone back to Him who gave it; after which the men half-cock their firelocks, face to the left, and the yard is soon emptied." *

A missionary of the London City Mission, who visits this Hospital, was anxious to know what effect a funeral had on the old men. *His* statement is a painful one. It is as follows,—"One or two of the old men failing to fire in an orderly manner, it so much incensed their comrades, that before they could get out of the burying-ground, there was such swearing at each other that my feelings were shocked, and I never again went to witness a funeral."

The average attendance at the College Chapel on Wednesdays and Fridays is only about 15, but on days of funerals it is much larger. The very small attendance at other times evidences that services of a different order are what are wanted by the old men.

Flags and Trophies recently removed from St. Paul's Cathedral to Chelsea Hospital.

"In the chapel are deposited the standards of Tippoo Saib, the whole of the eagles, 13 in number, that were wrested from Napoleon's legions, flags taken from the Americans, from the French, from the Prussians, from the Spaniards, from the Rajah of Bhurtpore, from the King of Ava, from every Power, in short, with which, in every quarter of the world, during the last half-century, England has been at war." †

The half of the College in which the remains of the late Duke of Wellington lay in state, has also in recent years been similarly enriched. "The flags and other trophies,

* "Records of Chelsea Hospital," pp. 334—8.

† Ibid, p. 345.

captured from the enemy in war, had heretofore been conveyed to the Cathedral of St. Paul's, there to rot and waste away, unvalued by the body to whose keeping they were intrusted, and unseen by all the world besides. To such a height, indeed, was this indifference to the monuments of England's former glories carried, that out of the many flags taken by Marlborough, only 3 or 4 shreds survive, the streamers of the rest having mouldered away in some damp recess, while the staves were used by the vergers as poles wherewith to hunt rats and other vermin out of the vestry rooms. William the Fourth, not unaware of the great moral lesson which the display of such trophies is calculated to teach, as well to the young soldier as to the old, caused the wrecks to be rescued from their hiding-places, and committed to the charge of his veterans for ever, as the legitimate representatives of those whose valour won them. Accordingly there are suspended round the hall the ensigns of Regal and Republican France, of Spain, Holland, and other European nations; besides many for which the establishment stands indebted to the liberality of the Honourable Court of Directors, whom their Sovereign's example induced to send hither trophies of our achievements in the East. These occupy, in a double row, the spaces that intervene between the windows, while in front of the music gallery, elevated above a bundle of spear handles, waves the Union Jack."* All these were removed on the occasion of the late lying-in-state, to make room for the black hangings of the walls of the Hall.

Specimens of Certificates of Service given to Pensioners on their Admission to the College by their Commanding Officers.

Some of the pensioners have themselves been present at

* Gleig's "Chelsea Hospital," p. 343.

the capture of these flags, and each one on his admission to the College, brings with him from his commanding officer a certificate of service and character. The following are specimens of these certificates, given by Mr. Gleig, which might easily be multiplied:—

"John Jones, Colour-Sergeant, 48th Regiment:

"Served 31 years and 1 month, of which 3 years in Portugal, Spain, and France, 4 years and 8 months in New South Wales, 10 years and 10 months in India; was present at the sieges of Ciudad Rodrigo and Badajoz, and the battles of Salamanca, Vittoria, Pyrenees, Nivelle, Orthes, and Toulouse; also at the taking of the Coong country, East Indies. —Character: unexceptionable.

"Robert M'Kay, Sergeant-Major, Grenadier Guards:

"Served 32 years and 2 months, of which in Walcheren, 1809, Holland and Belgium, 1814; 5 times under the enemy's fire during that time; was at the battle of Waterloo, where he was wounded. In Portugal, 1827 and 1828; saved the life of Private H. Warrington when bathing in the river Tagus, 1828.—Character: most exemplary and meritorious.

"Angus Ross, Sergeant-Major, 79th Regiment:

"Served 34 years and 5 months, of which 3 years in Portugal and Spain, 3 years and 5 months in Flanders and France; was present at the battles of Salamanca, Pyrenees, Nivelle, Nive, Toulouse, Quatre Bras, and Waterloo; was wounded in the left cheek and right leg at Waterloo slightly; distinguished himself at the battle of Waterloo by voluntarily proceeding in search of, and procuring a waggon-load of musket-ball cartridges, for that part of the line occupied by the 79th Highlanders, when the ammunition carried in the men's pouches was by the whole nearly, and by many individuals totally expended, after several attempts having been made by others without success.—Character: a most excel-

lent and efficient soldier, seldom in Hospital, trustworthy and sober."

The Clasps worn by Pensioners to denote the Number of Battles in which they have engaged.

A further evidence of the service of these veterans is always to be obtained in the number of clasps which they wear, each clasp denoting a battle in which the wearer served. Several of the Chelsea pensioners have from 3 to 7 clasps, a few have 8 and 9, and one or two have 11. Scarcely one man of the whole body considers, moreover, that he has his right number of clasps, but reckons that he is short one, two, or three. The majority are those with 3 clasps and under, and some have none at all, their service having been in the early Indian war, for which no medals were given to the survivors. At the Duke's funeral, as far as it was practicable, none of the 83 chosen to follow his remains had less than 3 clasps, although great regard was obliged to be had to the likelihood of their being able to bear the fatigue of the day.

Guard kept at the College in Military Style.

The custom of keeping guard is still retained in this retreat of peace. Those who are able, with their three-cornered hats, each in his turn mounts guard at the eastern and western entrances. They used to be provided with bayonets—500 stand of which were kept for their use,—but handling them only as infirm men, this has been discontinued of late.

Foreigners and different Creeds among the Pensioners.

It adds again to the interest with which these old men should be regarded, that there are foreigners among them,

and all shades of religious opinions. All who have served in the British infantry or cavalry 21 or 24 years, if regularly discharged with a pension at the end of that service, or half that time if disabled in active service, are eligible for the Hospital, no matter what their country or religion may be. Not many years ago an Egyptian occupied a berth in the College. Germans have been common. There was, only a short time ago, a native of Italy. Natives of Africa and America have also been inmates. There are, as at Greenwich, very many Roman Catholics.

The heavy Manner in which Time hangs on their Hands.

The very heavy manner in which time hangs on their hands should also be a great inducement to Christian persons to seek to interest them profitably. They really often scarcely know what to do with themselves, and almost anything in the way of conversation is a relief. How powerful for good impression is such a circumstance! In visiting other classes of the population the difficulty is to get at them, and to find them at leisure, so that religious instruction may be seasonably given. There is no difficulty in this respect with pensioners.

Cards, &c. introduced by the Authorities of the College to remedy this.

As a resource against *ennui*, and as a restraint from a too frequent visit to the public-house, card-tables were introduced some years since by those in authority at the Hospital, in a separate room, well furnished with benches, stove, &c. Dominoes, and similar games, to while away the time, are also encouraged, although the stakes played for are of course small. Christian efforts might surely be made also to interest them, and with far better results, than games first

invented to amuse an insane French monarch. They only need to be of a somewhat popular character, adapted to their habits of thinking and tastes.

Library, and its Defects.

For the same purpose a library is provided, the exclusive property of the pensioners. A ticket of admission from the chaplain is required, and no book may be taken out of the room, except in cases of severe illness. Travels, voyages, and military narratives are favourite books. The better novels are also popular with them. Here, also, it is seen how much of benefit, with good counsel from a Christian friend, with whom they can make familiar, their love of reading may be directed to their profit, and to the furtherance of their best interests. But an old-fashioned arrangement tends very greatly to interfere with the benefit which the library might otherwise more fully confer. It contains many excellent books, but the pensioners are old and infirm, and their sight is weak. In the long winter evenings, so favourable for reading, the library would be much more resorted to, but it has no gas, nor is even a candle permitted. The old oil lamps give so dim and misty a light, that the library is quite useless to them practically when it would be most serviceable. It certainly would greatly add to their comfort, and, it may be hoped, to their profit too, if they received the advantage of modern invention, and had the benefit of gas, considered by practical men as even less dangerous to the safety of buildings than oil.

Gardening introduced by Lord John Russell.

The same benevolent object which led to the new smoking-room, with its games of chance, and the library, has also recently given to the pensioners separate small plots of ground to cultivate. If Adam in a state of innocence had

employment found him in Eden, and was put in that garden "to dress it and to keep it," it is still more important that for man in his fallen state, after long, active service, some similar employment should be found. For this valuable arrangement the pensioners are indebted to Lord John Russell, who introduced it when he held the office of Paymaster-General, about 20 years since.

These Gardens were the former famed Ranelagh.

It is a circumstance also not to be passed over without a thought, that these very gardens now so devoted were the celebrated Ranelagh—the resort of fashion, gaiety, and wit—in the last century. Not more remarkable is the change in the gardens than in the Hospital itself, when it became a college of peace to soldiers after the use of the material sword, instead of a college for polemic warfare to divines. To these gardens resorted the gay world of the eighteenth century for dancing and music, and too frequently for display of person and dress, and, it is to be feared, in many cases for still worse purposes of folly and sin. Here, appropriately enough, Fielding makes his "Amelia" to have been ruined, and here "The Connoisseur," among our essayists, and Bloomfield, among our poets, found subjects for their satire. Nature and art combining their powers here caused Dr. Johnson to represent the spot as "presenting the finest *coup d'œil* he had ever seen." But the purposes to which Ranelagh is now devoted, to the benevolent mind presents still more attractive features of beauty, although the elegant and the young from high life have given place to the aged and the sturdy pensioner from the ranks of privates.

Great Abuses in the Management of Chelsea Hospital abolished by Lord John Russell.

It may also be observed, that even the other inmates of Chelsea Hospital are almost, without exception, connected in some way or other with pensioners, so that all efforts made for their improvement are but a part of efforts for this particular class. Formerly great abuses existed in this respect. Almost every post in the Hospital was filled with superannuated servants or other less respectable hangers-on about the families of paymasters-general. These posts were also often rewards for election favours. Lord John Russell was the first paymaster-general who put a stop to this corrupt system. The nurses now are wives of in-pensioners, or widows of soldiers, and in almost every other office,—clerk, organ-blower, &c.,—are pensioners themselves.

Regulations as to Marriage more favourable to Morals at Chelsea than at Greenwich.

One arrangement at Chelsea is more favourable to morals than at Greenwich. The old men here may marry after their admission into College; and, although their wives cannot be received within the building, they may yet live close around it, and the old men are not forbidden from taking home a portion of their generous allowance of food, that their wives may share it with them; for the system of dining in mess, as at Greenwich, is not pursued at Chelsea. Each pensioner at Chelsea has a separate berth, in which he takes his meals. Nor are the old men forbidden, at times, at least, from sleeping out of the College, when married. There is, nevertheless, a large—it is feared a *very* large—amount of immorality, even at Chelsea, in the old men's connexion with women. Their previous habits, as soldiers, in this respect, have been bad.

The Royal Military Asylum for Boys.

At Chelsea, as at Greenwich, there is a large school for boys; but we believe no parties, except the officials, have access into either of these institutions for the purpose of imparting religious instruction. The Chelsea school is called "The Royal Military Asylum." Its first stone was laid by the late Duke of York, in 1801. It is "for the children of soldiers of the regular army." There are about 350 boys in the institution at the present time. Here are trained drummers, fifers, and lads for the several bands of the line and household troops.

The Wellington Fund now raising for the Children of Officers.

A fund is now being raised, as a memorial to the late Duke of Wellington, for the erection and endowment of a school or college "for the gratuitous, or nearly gratuitous, education of orphan children of indigent and meritorious *officers* of the army." The subscriptions promised at this time (April, 1853) exceed 70,000*l.*, but no subscriptions are received until the sum amounts to 100,000*l.*

Gratitude of the Pensioners for Religious Instruction, and their Visit to City Missionaries, when the latter had been ill.

At one period it used to be said, "the greater the rogue, the better is he fitted for the ranks of the British army." But great improvements have taken place. It is to be hoped that the old saying was never strictly correct. At all events, there are now many privates who are men very respectable in their own station.

The testimony of Mr. Gleig, with reference to Chelsea Hospital, is,—"He who writes can testify, that nowhere are

the visits of one who comes with a message of peace more thankfully received or more gratefully acknowledged."

The same testimony is borne by those who have, as lay agents, sought to supplement the efforts of the chaplain. One gentleman is employed in the Hospital for two days in the week, and meets everywhere with a ready acceptance. A City missionary, who is in the habit of visiting the Hospital periodically, also states,—"Several times, when I have been ill, some of these old men, in their best red coats, have found their way to my house, to try, in rather a clumsy way, to comfort me. Only last week, being unwell, a friend took for me my meeting. An old pensioner, whom I met afterwards, said to me, 'I began to think you were ill, and I was just coming off to see you.' Nothing can exceed the kind manner in which some of them inquire after my poor sickly wife, when she is too ill to attend the meetings. And a few weeks before this, one of the old men sent for me to ask me whether I could give him my card, that he might apply to me if he was taken ill, as he had a little money which he had saved, and he would like me to convey it to the London City Mission, not being able to trust it, as he said, with others." The soldiers' missionary of this Society, visiting occasionally the Hospital, when unwell some time since, although living many miles off, was visited by some of the pensioners on a bleak, cold day, with snow, several inches deep, on the ground, for the purpose of inquiring after him.

Their Interest in Religious Tracts.

So, with reference to religious tracts, the same missionary states, that he now scarcely ever has a refusal, while he is often "complimented by them on his anxiety to do such reprobates as themselves good." The word, "reprobates," is a favourite one with them, to characterize their own dispositions and habits. The other missionary states,—"In the

spring of the year, between 300 and 400 pensioners assemble in the College grounds for parade, from 6 to 12 days, when opportunities occur to converse with them and distribute tracts among them. I have often observed how readily they have received the tracts, and, when mounted on an omnibus, on my return home, I have often observed the old men reading the tracts I have given them." He adds, "I have often felt sorry that the claims of my own district would not allow me to make greater efforts to benefit these men."

Their Desire of Further Instruction.

The old men themselves would *exceedingly* like to have a missionary of their own, as do the Greenwich pensioners. "No heathens in the world," said one of them recently, "need a missionary more than the men in Chelsea Hospital." Two of the missionaries of that Society spend about 3 hours a week in the building, and the soldiers' missionary also occasionally gives a call. But this is quite insufficient. One of these faithful visitors states,—"Sometimes I meet enfeebled old men, who appear very anxious to be instructed; and these will sometimes say, 'Can a man who has shed the blood of others ever be forgiven?' and when I tell them that Christ is able to save to the very utmost, the big tear will run down their furrowed cheeks, and they will grasp my hand with considerable earnestness. Sometimes more than a month passes before I visit a second time in a ward, and then I find some poor man has passed into eternity who, when I visited him last, entreated of me to come more frequently, as he had no one to whom he could freely speak."

Number of Out-pensioners resident in the Metropolis.

Although the number of in-pensioners at Chelsea is much less than at Greenwich, yet the out-pensioners are, as has

been stated, most numerous. The following was the number resident in the metropolis towards the conclusion of 1852, as obtained at the Paymaster's Office, Whitehall:—

	Men.
Tower-hill District	1,327
Chelsea Hospital District	1,330
Regent's Park District	1,577
Kennington-common District . . .	870
Deptford District	650
Woolwich District	1,390
	7,144

Facilities for, and Importance of, Benefitting these Men.

These are scattered throughout London. Great numbers live near the Hospital. As stated on a previous page, a city missionary, whose district is in that immediate locality, considers that one-half of the residents in the district are out-pensioners. As these wear no peculiar dress, like the in-pensioners, they are not so distinguishable, and many of them follow trades in addition to their small pension. They generally live in very low parts of London, for the sake of cheapness, and they change about their residences even more than the working classes in general. They receive religious instruction, when it happens that they live where this is given from house to house, but they live very often in localities to which it has not extended. As they wait about long in receiving their pay, they may then be met with very advantageously with this design, and a faithful friend may often drop a word which will prevent the money, when received, being taken direct to the public-house, instead of being more profitably employed. It is truly painful to behold the number of loose women and idle men, waiting outside the pay-office, to make a prey of one after another of the

men, as they come out, and to entrap them into places where much of the money is at once spent in drunkenness and debauchery.

Extracts from the Reports of a Missionary of the London City Mission.

The following brief extracts from the Reports of one of the missionaries of the London City Mission will illustrate both the benefit of very partial visitation of the Hospital, and the great importance of more systematic and extensive visitation. The statements were written, as the genuine sentiments of the missionary's mind at the time, and without the least idea of publicity being given to the extracts:—

Report, 1850. "It is as painful to contemplate the hardened indifference of many of these old men, as it is encouraging to observe the workings of Divine grace in others. Several of them, on their death-beds, in my hearing, have blessed the Lord that they were visited by a missionary. The College is, in fact, a most important sphere of Christian labour, but the visiting it once a-week is not often enough. An old man on one visit appears impressed; and on my next visit, when I inquire for him, I am told, 'He is dead, Sir.' This has happened to me on several occasions."

1851. "I still continue to visit the old pensioners in the College. Several have been led by these visits to attend the meetings in my district, as that is not very far distant, and from that they have been induced by me to attend public worship. Some few, I hope, have died with a hope of heaven; while others, who still survive, welcome me as 'their old friend.' One of the pensioners leads the singing at the meeting, and I sometimes call on another of them to pray. It is pleasing to hear him thank the Lord for preserving him in the dangers of war, and implore that he may now be preserved from still worse dangers from spiritual foes

at home. It is utterly impossible to visit between 500 and 600 persons in 3 hours each week, so as to give attention to any extent to individual cases. This prevents my following out cases, so as to draw any such sketch of them as demands continuous observation and watching. The College itself would furnish sufficient work for two missionaries. At least, one ought to be employed among so important a class of persons, who are also so very accessible to religious instruction."

1852. "Chelsea College continues to be a most interesting sphere of labour, but the little time I spend there prevents my becoming sufficiently familiar with many of the old men to trace my labours. I hope I shall some day see a missionary stationed among them. They are sad drunkards. I have seen more than 20 drunk together on Saturday evening. Still, evidences of good effected are continually met with."

Several cases in proof of the latter observation are given in detail. But so many such illustrations were given in connexion with Greenwich Hospital, that they are here passed over. The two fields of labour are very similar in their character.

The especial Claims which Pensioners present on the Christian Benevolence of the Nation, and not of the Inhabitants of London only.

The pensioners of both Greenwich and Chelsea, although domiciled *in the metropolis*, have been the defenders of *the country at large*. On the country at large, therefore, they have a most legitimate claim for efforts on behalf of their further religious instruction, and not on London exclusively. They belong to varied towns in the United Kingdom, and are *the nation's* veterans. They are one, out of many classes of London's population, respecting whom

London is most legitimately entitled to ask the aid of country towns on behalf of her residents.

There are very few classes of persons, however, to the religious comfort and instruction of whom, in their old age, Christian persons can provide, with an equal measure of delightful satisfaction that they are doing what is pre-eminently an act of justice no less than mercy. How much does the nation owe to them, and every individual person as a part of the nation! Have they not fought our battles? They kept off our foes—they preserved our homes, our property, and our lives—we owe to them the liberty which is still retained to us, and the peace which is so great a blessing.

Thankfulness for Peace.

We hope that the *love* of war which was once so common in this country has now generally ceased, that a better state of feeling has become prevalent, and that the true genius of our holy religion has in this respect more entirely pervaded the national mind. We believe such is the case, and we thank God for it. The horrors of war are fearful in the extreme. But one especial means by which we may testify our thankfulness for peace, and improve its existence and long continuance, is by being mindful of the best interests of those who are collected within our metropolis as objects of national gratitude, now that they have laid down their weapons of war through the feebleness of their arms by age. Shall we not seek to render the national refuge provided for them in a season of peace and security, a blessing to them in the best of senses, and to avail ourselves of the leisure granted to them, to point their attention, now that they are tottering on the grave, to a better world?

Immense Cost of War as compared with the Insignificant Amount which would now add greatly to their Comfort, and promote their Best Interests.

There is an open door to us to do this, and it may be done at a very small cost. What millions have been spent on wars, ofttimes sinful and injurious! Yet these have been given willingly for the emptiness of worldly glory, not always obtained. Two or three lay visitors of a right order would be incalculable comforts and blessings to these veterans. And their annual support would scarcely be the cost of *a single hour's* bloody warfare. It is even what they themselves, irreligious as they often are, desire, with few exceptions.

Danger of Delay with Men so Aged.

Each day's delay cuts down some one of their number, and further opportunity with him is for ever gone. Is it not fearful to see men so aged cursing and drinking and revelling? To *a rightly informed mind* it is even more fearful than to see them facing the cannon's mouth in the field of battle. Let our readers but walk into Greenwich Park, or into the ancient Ranelagh, and observe and converse with any number of these men, and it will be impossible to arrive at any other conclusion than that, whatever honourable exceptions may exist, and whatever most praiseworthy exertions may be made by the chaplains, FURTHER EFFORTS ARE MOST URGENTLY REQUIRED.

CHAPTER III.

THE LONDON CAB-DRIVER.

The introduction of coaches into London in the reign of Queen Elizabeth —The Riding Horses in previous use—Coaches, when introduced, used only by the very highest classes of society, and regarded as an effeminacy — On other classes beginning the use of coaches, the higher classes continued to add to the number of the horses by which their coaches were drawn, in order to retain a superiority —The introduction of Hackney Coaches—Kept at inns in the reign of James I.—Hackney Coach-stands in the public streets established—These prohibited by the Proclamations of succeeding Kings—The popular feeling in their favour, stronger than the Royal Proclamations against them—The two centuries of Hackney Coach continuance—The last days of Hackney Coaches—The Cabriolets of Paris—Their subsequent introduction in London—The immense increase in their number during the twenty years of their existence—Their present number—The Cab-driver—The old Hackney Coachman compared with the Cab-driver of the present day—The extensive use of Cabs on Sundays, and its injurious effects—The extortion complained of in Cabmen—The unlicensed Cab-driver—The extreme depravity of this class—Cab-drivers, as a body, exposed to unjust odium—Recent alterations in the system of licensing, and its effects—Great difference in the character of the London Cabstands—The Waterman—First efforts for the religious welfare of Cabmen, as a body, as made by the London City Mission—A missionary appointed by that Society to visit them—His great success—A second missionary appointed—Cases recorded of his usefulness—His discontinuance through want of pecuniary support from the Christian public—The emigration of the first missionary, and the appointment of his

successor—Review of his efforts and success—Case of usefulness to a Cabman by a Scripture-reader—Cases of usefulness recorded by the Cab Missionary of the London City Mission last year—Great importance of an addition of missionaries to Cabmen—Facility of its accomplishment—Concluding appeal.

The Introduction of Coaches into London in the Reign of Queen Elizabeth.

"When Queen Elizabeth came to the crown
A coach in England then was scarcely known."*

UNTIL late in the reign of Elizabeth there were no carriages for riding of any description, traversing the streets of London; and it was not till the accession of James that their use became established. For long after their introduction, it was considered a mark of effeminacy to patronize them. "'Twas then held as great a disgrace for a young gentleman to be seen riding in the street in a coach, as it would now for such an one to be seen in the streets in a petticoat . . . . ; so much is the fashion of the times now altered."† Nor was a coach then by any means the luxury that it is now. For London then, like cities on the Continent still, was without *trottoirs*. "The middle of a paved street was generally occupied with the channel; and the sides of the carriage-way were full of absolute holes, where the ricketty coach was often stuck as in a quagmire. Some of the leading streets, even to the time of George II., were almost as impassable as the avenues of a new American town."‡ The only road even to the Houses of Parliament, but a century since, was through streets "which were in so miserable a state, that faggots were thrown into the ruts on the days on which the king went to Parliament, to render the passage of the State coach more easy."§ We scarcely

* Taylor's "Thief." 1622.

† Aubrey's "Life of Sir Philip Sidney," p. 554.

‡ Knight's "London," i., 19. § Smith's "Westminster," p. 262.

wonder, with London streets in this condition, that the mass adopted the choice of Gay—

> "Let others in the jolting coach confide,
> Or in the leaky boat the Thames divide,
> Or box'd within the chair, contemn the street,
> And trust their safety to another's feet:
> Still let me walk."

The riding Horses in previous Use.

Saddle-horses were the common mode of riding, till coaches were introduced. Nor was the use of these confined to the male sex. Chaucer thus describes his "Wife of Bath:"—

> "Upon an ambler easily she sat,
> Ywimpled well, and on her head a hat,
> As broad as is a buckler or a targe,
> A foot mantle about her hippes large,
> And on her feet a pair of spurres sharp."

Even Queen Elizabeth herself rode through London on a horse, purchased for her Majesty by Sir Thomas Gresham at Antwerp.

Coaches when introduced used only by the very Highest Class of Society, and regarded as an effeminacy.

Coaches were introduced in 1564, by a Dutchman, who afterwards became Queen Elizabeth's coachman. "But after a while, divers great bodies, with as great jealousy of the Queen's displeasure, made them coaches, and rid up and down the country in them, to the great admiration of all the beholders; . . . then by little and little they grew usual among the nobility and others of the sort, and within twenty years became a great trade of coach-making."* Persons of a more middling rank in society after this began to follow the fashion of their superiors, to such an extent that in little

* Stow.

more than thirty years a Bill had to be brought into Parliament "to restrain the excessive use of coaches." The satirists of manners were very severe on this luxury, and tobacco having been introduced into England about the same period, it was debated by them whether the devil brought tobacco into our country in a coach, or the coach in a mist of tobacco. The common name by which a coach was called in London long after was a "hell cart."* It was considered quite unseemly, and a token of the degeneracy of the age, that—

> "Fulsome madams, and new scurvy squires,
> Should jolt the streets at pomp, at their desires,
> Like great triumphant Tamberlaines, each day,
> Drawn with the pamper'd jades of Belgia,
> That almost all the streets are chok'd outright,
> Where men can scarcely pass, from morn till night."†

On other Classes beginning the use of Coaches, the higher Classes continued to add to the Number of the Horses by which their Coaches were drawn, in order to retain a Superiority.

"The proud Duke of Buckingham, seeing that coaches with *two* horses were used by all, and that the nobility had only the exclusive honour of *four* horses, set up a coach with *six* horses; and then the 'stout Earl of Northumberland' established one with *eight* horses."‡ The middle classes soon got to use *four* horses; and in a well-known play, written at this period, Anne Frugal is made to demand of her admirer—

> "My coach
> Drawn by *six* Flanders' mares, my coachman, groom,
> Postilion, and footman."§

* Taylor. † Evelyn. ‡ Knight's "London," vol. i., p. 26.
§ Massinger's "Court Madam."

The Introduction of Hackney Coaches kept at Inns, in the Reign of James I.

Still further mortification was soon to attend the retainers of exclusive luxuries in coaches. At the close of the reign of James I., in 1623, the present system of *hackney* coaches was introduced. It was then no longer necessary to purchase a coach, in order to enjoy its advantages. Those whose means quite precluded them from such a cost, might now for a very small sum hire the accommodation. Pride rather than convenience, however, was supposed to be the main motive, for some period, to the use of the hired carriage. It was then accounted as something very *grand* to ride in a coach; so that when "two leash of oyster-wives hired one to carry them to the green goose fair at Stratford the Bow, as they were hurried betwixt Aldgate and Mile-end, they were so be-madam'd, be-mistress'd, and ladyfied by the beggars, that the foolish women began to swell with a proud supposition of imaginary greatness, and gave all their money to the mendicanting canters."* "Proud mistresses rode, grinning and deriding at the people crowded and shrowded up against stalls and shops."†

Hackney Coach-stands in the Public Streets established.

In the reign of Charles I., 1634, the first hackney coach-*stand* was established in London. Hackney-coaches were before kept at inns, as post-chaises were subsequently. Garrard, in a letter to Strafford, writes: "Here is one Captain Baily, he hath been a sea captain, but now lives on the land, about this city [London], where he tries experiments. He hath erected, according to his ability, some 4 hackney-coaches, put his men in livery, and appointed them to stand at the May-pole in the Strand, giving them instructions at what

* "World Runs on Wheels," p. 239. † Evelyn.

rates to carry men into several parts of the town, where all day they may be had. Other hackney-men seeing this way, they flock to the same place, and perform their journeys at the same rate. So that sometimes there is 20 of them together, which disperse up and down, that they and others are to be had everywhere, as watermen are to be had by the water-side. Everybody is much pleased with it." *

These Prohibited by the Proclamations of succeeding Kings, but in vain.

The next year the King issued a proclamation against these stands, and these proclamations were subsequently renewed; but the people disregarded the same, the popular feeling being strong in favour of the plan. It shows that in a free constitution like our own the voice of the people is supreme. In the reign of James II., A.D. 1660, Pepys, although a courtier, in his usual quaint manner, makes the following entry in his "Diary:"—"Notwithstanding this is the first day of the King's proclamation against hackney-coaches coming into the streets to stand to be hired, yet I got one to carry me home."

The Two Centuries of Hackney-coach continuance.

"The hackney-coachman after the Restoration is a personage with a short whip and spurs; he has been compelled to mount one of his horses, that he may more effectually manage his progress through the narrow streets. His coach too is a small affair. D'Avenant describes the coaches as . . . 'so *narrow*, that I took them for sedans on wheels.' As the streets were widened, after the fire, the coachman was restored to the dignity of a seat on . . . a box. This was a thing for use, and not for finery. Here, or in a leather pouch appended to it, the careful man carried a hammer,

* Strafford's Letters, vol. i., p. 227.

pincers, nails, ropes, and other appliances, in case of need; and the *hammer*-cloth was devised to conceal these necessary but unsightly remedies for broken wheels and shivered panels." *

For some 200 years hackney-coaches had their day, but even those who are but young can remember their fall, till now they are wholly and probably for ever gone. During that long period, they "passed through all their phases of dirt and discomfort; the springs growing weaker, the 'iron ladder' by which we ascended into their ricketty capaciousness more steep and more fragile, the straw filthier, the cushions more redolent of dismal smells, the glasses less air-tight." †

The Last Days of London Hackney-coaches.

The author of "London Labour and the London Poor" thus describes "*the latter days* of London hackney-coaches," and the introduction of cabs in their place:—"They were nearly all noblemen's and gentlemen's disused family coaches, which had been handed over to the coachmaker when a new carriage was made. But it was not long that these coaches retained the comfort and cleanliness that might distinguish them, when first introduced to the stand. The horses were .... sorry jades, sometimes cripples, and the harness looked as frail as the carriages. The exceptions to this description were few, for the hackney-coachmen possessed a monopoly, and thought it unchangeable. They were of the same class of men—nearly all gentlemen's servants, or their sons. The obtaining of a license for a hackney-coachman was generally done through interest. It was one way in which many peers and Members of Parliament provided for any favourite servant, or for the servant of a friend."

* Knight's "London," vol. i., p. 29. † Ibid, p. 31.

The Cabriolets of Paris.

"For the introduction of London cabriolets (a word which it now seems almost pedantic to use) we are indebted . . . to the example of the Parisians. In 1813 there were 1,150 *cabriolets de place* upon the hackney-stands of Paris; in 1823 (10 years later) there were 12 upon the hackney-stands of London! Long before 1823, many efforts were made to introduce a lighter hackney vehicle, cheaper, and drawn by only one horse, into the streets of London, but the 'vested rights' of the hackney-coachmen were an obstacle."

Their subsequent Introduction in London.

"Messrs. Bradshaw and Rotch, however, did manage, in 1823, to obtain licenses for 12 cabriolets, starting them at 8*d.* a mile, the hackney-coach fare being 1*s.* The number was subsequently increased to 50, and then to 100, and in less than 9 years after the first cab placed in the streets of London, all restriction as to their number was abolished. The form of a cab first in use was that of a hooded chaise, the leather head or hood being raised or lowered at pleasure. In wet windy weather, however, it was found, when raised, to present so great a resistance to the progress of the horse, that the hood was abolished. In these cabs, the driver sat inside, the vehicle being made large enough to hold 2 persons and the cabman. The next kind had a detached seat for the driver, alongside his fare. On the third sort the driver occupied the roof, the door opening at the back. . . . The 'covered cab,' carrying 2 inside, with the driver on a box in front, was next introduced, and it was a safer conveyance, having 4 wheels, the preceding cabs having had but 2. The Clarences, carrying 4 inside, came next; and almost at the same time with them, the Hansoms.

. . . There are now no cabs in use but the last two mentioned." *

The immense Increase in their Number during the Twenty Years of their Existence.

In 1652, the number of hackney-coaches was limited to 200; in 1654, to 300; in 1661, to 400; in 1694, to 700; in 1711, the number was increased to 800, but this was not to take place till the expiration of the then licenses in 1715; in 1771, the hackney-coach licenses granted were extended to 1,000, which was made 1,200 in 1799, at which number it continued till hackney-coaches ceased to exist; so that, in 1823, this was the total of hackney carriages plying for hire in the streets of London.

Their present Number.

In the census returns of 1831, the number of persons connected with the hackney carriage business of the metropolis was 2,047, which in the succeeding 20 years has increased far more rapidly, notwithstanding the immense amount of business done in omnibuses, which has sprung up during that period. On December 31st, 1852, there were 3,593 licensed metropolitan cabs. The number of licensed cab-drivers was 6,388, and of licensed watermen 346, making a total of 6,734. With their wives and families, they probably constitute a body of 25,000 individuals. They are also every year increasing in number. During the last 6 years the number of cabs has increased 943, and of cab-drivers 1,751. Unlicensed men are also to be added to this enumeration.

There are far more men employed in this manner in London than there are in all the other towns of the United

* "Labour and the Poor," Letter lxxii., "Morning Chronicle," October 3, 1850.

Kingdom added together. According to the "Occupation Abstract" of 1841, of 14,469 "coachmen, coach-guards, and post-boys," in Great Britain, 9,104 were employed in the metropolis.

The Cab-driver.

There can be no question that this rapid increase in the number of London cabs has very greatly promoted the comfort and added to the convenience of the London population. But, as a class, cab-drivers are far behind most others in their moral and religious habits, and they have received, to the present time, a very small measure indeed of the attention of those who have shown themselves in the most praiseworthy manner ready in deeds of benevolence towards classes, the claim of whom on their regard and aid is perhaps far less strong.

As compared, indeed, with the old hackney-coachmen of 30 years since, the cab-drivers of the present day are in many respects a different class of men. In speed and alacrity they are the very opposites of their predecessors, with their 4 or 5 miles an hour pace. The old hackney-coachmen were accustomed to spend regularly 7*s.* a-day in eating and drinking! An old hand thus described the daily course of himself and comrades, apparently with entire truth, to the compiler of "Labour and the Poor." "Breakfast 1*s.*, good tea and good bread and butter, as much as you liked, always with a glass of rum in the last cup, for the 'lacing' of it. Always rum, gin weren't so much run after then. Dinner was 1*s.* 6*d.*, a cut off some good joint; beer was included at some places, and not at others. Any extras to follow was extra to pay. Two glasses of rum and water after dinner, 1*s.*, pipes found, and most of us found our own baccy-boxes. Tea same as breakfast, and 'laced' ditto. Supper the same as dinner, or 6*d.* less, and the rest to make

up 7*s.* went for odd glasses of ale or 'short' (neat spirits). Take day and night, and 1,200 of us was out, and perhaps every man spent his 7*s.*" So that the 1,200 old hackney-coachmen spent no less in their own eating and drinking than 420*l.* a-day, 2,940*l.* a-week, and 152,880*l.* a-year. How sad an illustration did they present of low animal life. They were also as ignorant as they were self-indulgent. Very few of them could read or write. They seemed, in fact, only to care for the body, and for the present moment.

The cabmen of the present day are considered by the public in general to be a degraded, profligate class of persons. They are well aware that this is the opinion generally entertained of them, and every man's hand being, as they believe, against them, their hand is against every man's in return. To this there are, however, of course many honourable exceptions. But the very extensive prevalence of the feeling referred to renders them in a peculiar manner susceptible of the manifestation of kindness. It is the more appreciated by them from the fact that they so seldom meet with it. They are consequently as a class very ready to listen to the counsel and instruction of a Christian visitor, whose soul commiserates with them in their particular difficulties, and is filled with zeal and love for their best interests. The world has been as loud in finding fault with this class of the community as the Church has been silent in presenting to them the grand remedy for every disorder, entrusted to its own keeping to trade with till its Lord's return. They have been almost wholly neglected.

The extensive Use of London Cabs on Sundays, and its injurious Effects on the Drivers.

There are 3 especial difficulties in the way of the moral and religious improvement of this class of the population. The first of these is that they have no Sabbath. Most of them

are employed as drivers by proprietors, who will not allow of their ceasing work on that day. They must either relinquish their situations, or violate the sanctity of that holy day. And yet Sunday is by far the least profitable day of the seven to the cab proprietor. This is so fully admitted that a less amount of money is required by him to be brought home then than on other days, notwithstanding which more drivers are discharged on Sundays than during the week, for not being able to bring home the required amount which is expected from them. There is a general feeling on the part of cab-drivers that it is a degradation to them to be employed on Sundays. Although they very seldom recognise the fact of the holy character of the day as a day especially to be devoted to religious improvement and the worship and service of God, they yet are most averse to being employed on that day in their worldly callings. Their customers, moreover, on that day are either pleasure-takers or professedly religious persons, and it is generally considered that the custom of the latter is even greater than that of the former, while it is also more steady and regular throughout the year. Persons who have not mixed intimately with the drivers of cabs can scarcely imagine the stumbling-block which this presents to their favourable regard of the claims of the Gospel. They entertain the idea that, if it were not for religious people, they would have their Sundays, as they believe that it would not otherwise be worth their masters' while to send them out on that day, except under special circumstances. So strongly does this circumstance produce an antipathy to religious persons on the part of cabmen, that some will even try to avoid taking fares to churches and chapels, simply because of their disgust at the practice of persons professing to be religious employing them for such purposes. The manner in which cabmen in general, in their intercourse with each other, swear at religious people, and especially at Christian

ministers, as a sort of humbugs, is most awful to listen to, according to the testimony of those who are in a position to hear it. No words are too bad in their vocabulary, wherewith they curse them. Sometimes, when religious people hire cabs to take them to church, they will say to the driver, as they get out, probably to relieve their conscience for the act, "We hope you attend some place of public worship." It is related in a recent pamphlet, entitled, "The Omnibus Men of London," that a cab-driver not long since answered a lady who thus addressed him, "No, ma'am, we drives about such as you." When cabmen are expostulated with by other religious persons, who avoid Sunday riding themselves, on the evil of their violation of the Sabbath, their common reply is, that there can be no more harm in their driving their cabs than in religious persons riding in them. Thus they justify themselves in their sin. And so decided is their impression against religious persons on account of it, that they may often be heard to say that the sound of the church bells makes them unhappy. It operates also prejudicially on their minds, that harder bargains are generally made with them by religious persons who ride in cabs on Sundays than by pleasure-takers. Indeed, cabmen in general lay it down as a truism that parsons are their worst customers, whether on Sundays or on other days. They place them even before lawyers in this respect. The missionary of the London City Mission employed among cabmen, was accustomed, when he first began his work of visiting the stands, to wear a white neckcloth. But he soon found that they mistook him from this circumstance for a minister, and that they would give no heed whatever to what he said. But on going among them subsequently with a black handkerchief the difference of his reception was almost incredible. He has always since found it most important to retain the latter dress. There are occasions on which it is possible much may be said for, as well as

against the use of cabs on Sundays, to convey Christian people to the house of God, and especially those who have to conduct these services, and whose residences are unavoidably at a distance. But in the great mass of cases, it admits of no defence, and the writer believes that if the fact were known, of the extreme injury which is actually done (whether rightly or not it matters not to inquire) to the mind of the cab-driver by the practice, Christian persons would feel they could no longer conscientiously be parties to it, but would submit to even a large amount of personal inconvenience to avoid it. The strong feeling of London cabmen with reference to Sunday work is shown in between 2,000 and 3,000 of them having this year signed a petition against the opening of the Crystal Palace on the Lord's-day.

The Extortion complained of in Cabmen.

A second snare to which cabmen are especially exposed is that of extortion, and they are exposed to great opprobrium from the public on this account. The practice cannot be justified, but the public frequently do not sufficiently consider the difficulty of the temptation, and they are too severe in their condemnation of the drivers as a class. It may therefore be desirable to explain their position. The public entertain the impression that the present fares, and especially with the small additions often made to them, leave a large profit. But such does not appear to be the case, and although efforts have been made to establish a company, the fares of whose cabs should be only 6*d.* a mile, they do not appear to have succeeded, and the general impression among practical men in the trade is that, even if a greatly increased trade was produced thereby, the price would not be remunerative. The cost of a good clarence cab is from 40*l.* to 50*l.*, of a good horse to draw it from 18*l.* to 20*l.*, and of harness from 4*l.* 10*s.* to 5*l.* The license to the cab pro-

prietor costs *5l.*, and the duty on the cab is 10*s.* every week, to be paid in advance. The cab-driver has also to pay for a license 5*s.* a-year. The liability of being taken a long way from home, without being able to get a fare back, and the long time which will frequently elapse between one fare and another, with the maintenance of the horse, the cost of stabling, and the wear and tear of the cab render it a somewhat expensive matter to embark and maintain a cab. The great majority of cabs are driven by men employed by cab proprietors, and it is reckoned in the trade that less than 14*s.* brought home daily by the driver in the season, and about 9*s.* out of the season,* will not be remunerative; and to earn this it is necessary for 2 horses to be employed, and for the driver to return home from wherever he may be taken by his fare twice during the day. For this sum the driver is required by the proprietor to "sign," as it is termed, and he is held responsible for the amount, whether he earns it or not, having, on the other hand, any excess of this amount which he may happen to earn as his own perquisite, and which constitutes the entire of his remuneration, as he receives no wages. Some of the less respectable proprietors, who are called "contractors," and who are generally Jews, require the drivers to sign for 16*s.* and 12*s.* a-week, according to the season. But the present fares strictly adhered to, it is generally considered by practical men, would scarcely allow even the former sums to be obtained, one day with another. The force of competition, and the hope of receiving some trifling addition to the legal amount in some of the fares, induce the drivers, however, to incur the risk. As a body, the difficulty which they experience in

* The cabman's season is from April or May till July or August. There is a great difference in the amount of earnings during different parts of the year, although latterly the winter months have somewhat improved, and the season has gradually become later.

obtaining a living after making up the amount for which they are answerable, a default in the payment of which loses them their places, and exposes them to the penalty of fine and imprisonment, more frequently leads to the demand of 6*d.* or 1*s.* more than is legally due, than the desire to make undue gain or take unfair advantage of the public, although the public are disposed to accuse them somewhat hastily of the latter.

The unlicensed Driver, and the extreme Depravity of this Class.

A third circumstance, which has given a very evil name to cabmen in general, on the part of the public, is a class of men, who, though dismissed from their body, are yet much mixed up with it. These are cabmen who have been deprived of their licenses for drunkenness or bad conduct. The law, in kindness to the licensed cab-driver, allows him, in case of need, to employ an unlicensed substitute for a period not longer than 24 hours, and by this means these discharged men get to drive licensed cabs. This is especially the case with the cabs of what are called "long-day men," —for the cab-drivers are divided into several distinct classes, according to the number and character of the hours during which they ply for hire, and there are, consequently, the long-day men; the morning men, who are out from 7 A.M. to 6 P.M.; the long-night men, who are out from 6 P.M. to 10 A.M.; and the short-night men, who are out from 6 P.M. to 6 A.M. The long-day men (and it is they chiefly who are employed by the contractors) leave the stables at 9 or 10 in the morning, and do not return home till 12 or 1, or, in some cases, till 4 or 5, or even later, the next morning. These hours are more than one man can well endure, and he is therefore glad to avail himself of the help of the unlicensed driver towards the end of the day, or while he is

at his meals. There is also employment for these discarded men on the stands, and the licensed driver is ordinarily glad to give them the sixpence they expect from each driver for cleaning up the cab and harness, which otherwise he would have to do himself. Their mode of life is correctly sketched in the following extract:—"They usually loiter about the watering-houses (as the public-houses are called) of the cab-stands, and pass most of their time in the tap-rooms. They are mostly of intemperate habits, being usually 'confirmed sots.' Very few of them are married men. They have been what is termed fancy men in their prime, but, to use the words of one of the craft, 'got turned up.' They seldom sleep in a bed. Some few have a bed-room in some obscure part of the town, but the most of them loll about and doze in the tap-rooms by day, and sleep in cabs by night. When the watering-house closes they resort to the night coffee-shops, and pass the time there till they are wanted as "bucks."* When they take a job for a man they have no regular agreement with the drivers, but the rule is that they shall do the best they can. If they take 2*s.*, they give the driver 1*s.*, and keep 1*s.* If 1*s.* 6*d.*, they usually keep only 6*d.* . . . The regular driver has no check upon these men, but unless they do well they never employ them again. . . . In the season some of them will make 2*s.* or 2*s.* 6*d.* a-day by rubbing up, and it is difficult to say what they make by driving. They are the most extortionate of all cab-drivers. For 1*s.* fare they will usually demand 2*s.*, and for a 3*s.* fare they will get 5*s.* or 6*s.* If the number of the cab is taken, and the legitimate driver summoned, the party overcharged is unable to swear that the legitimate driver was the individual who defrauded him, and so the case is dismissed. It is supposed

* This is the name given in the trade to cab-drivers who have been deprived of their licenses.

that the "bucks" make quite as much money as the drivers, for they are not at all particular how they make their money. The great majority—99 out of 100—have been in prison, and many more than once, and they consequently do not mind about re-visiting gaol. It is calculated that there are about 800 or 1,000 bucks hanging about the London cab-stands, and these are mostly regular thieves. If they catch any person asleep or drunk in a cab, they are sure to have a dive into his pockets; nor are they particular if the party belong to their own class, for I am assured that they steal from one another while dozing in the cabs or tap-rooms."* The number of these unlicensed men has since materially increased, about 700 cab-drivers having been deprived of their licenses last June (1852), on the ground of character. These are now added to the "bucks." And it illustrates how many even of the licensed cab-drivers were little or nothing better than the others. A class has always existed of a very profligate character, chiefly those employed in night work, although some *respectable* contractors employ a portion of their cabs at night, simply because they have not room in their stables for all their stock during the same hours. The bad class are willing to "sign" for a higher amount than others, and they resort to every discreditable purpose to make it answer, especially seeking for fares from swell-mobsmen, drunken, and profligate persons. They also ordinarily live with bad women, who by their sin assist in their support. The article in the "Chronicle," just quoted from, stated their number as "1-10th, or to speak beyond the possibility of cavil, 1-12th of the whole number of [licensed] cab-drivers." They are now not more, probably, than 1-20th, but they are only transferred to the unlicensed portion of the trade.

* "Labour and the Poor." Letter lxxii. "Morning Chronicle," October 3, 1850.

Cab-drivers as a Body exposed to unjust Odium.

It must be at once apparent how fearfully these dissipated night-drivers, and these unlicensed outcasts from prisons, must tend to bring an ill-repute on cab-drivers in general. And yet it would be unjust to them not to distinguish the one class from the other. It should be known also that about a third of the London cabs belong to small masters, who often drive their own vehicles, and who are the most respectable portion of the drivers. Another large class of drivers, who are of a more respectable order, are those employed at the railway stations. The railway authorities select the best vehicles and horses, and drivers on whom they can best depend for the faithful and cheerful performance of their duties. They also impose a fine of 5*s.* for drunkenness, 5*s.* for insolence, 5*s.* for overcharge of fare or luggage, and 10*s.* for retaining any article left by a passenger in the cab. A second offence is punishable with dismissal.

Recent Alteration in the System of Licensing, and its Effects.

On the whole, the alteration made some two years since, of placing the licenses of cabs in the hands of the Commissioners of Police, has worked well. Greater strictness is exercised in not allowing licenses to men of known bad character. The 700 licenses taken away last June, to which previous reference was made, illustrate this very forcibly. More stringent rules have been issued, especially with regard to stands, while this work has been passing through the press, the effects of which have yet to be determined.

Great Difference in the Character of London Cab-stands.

The character of the metropolitan cab-stands differs almost as much as that of the different classes of cab-drivers.

There are about 200 authorized stands. They have been recently increased, but they will even now hold but a small proportion of the existing cabs. The stands near theatres are generally the worst. Those near the river below London Bridge are also bad. Such is also the case with those in low neighbourhoods. The South part of London, near the Surrey and Victoria Theatres in particular, is the resort of the worse class of cab-drivers. But Westminster stands pre-eminent in this respect. The Westminster proprietors are by far the lowest in the trade.

The Waterman.

The character of the respective stands, and the degree of favour or otherwise with which religious efforts can be made for the drivers who resort to them, is most materially influenced by that important person, the waterman. There are from 1 to 4 watermen to each stand, according to its importance. They have all been themselves cabmen, and the waterman's office is considered the top post in the trade. They are entrusted with the preservation of order on the stand, and are not appointed without very good certificates of character and trustworthiness.

First Efforts for the Religious Welfare of Cabmen as a Body, as made by the London City Mission.

In the "London City Mission Magazine" for December, 1843, the following appeal was made to the Christian public on behalf of this neglected class of men. So far as the author is aware, it was the very first appeal ever made for their religious instruction.

"Cabmen are universally known in the metropolis. We come into frequent, if not daily, contact with them. They greatly contribute to the convenience of the public, and it is most reasonable that their privations, as to the attainment of religious knowledge and privileges, should be kindly con-

sidered, and remedied to the utmost of our power. The driving of a cab . . . is often a last resort when other employment fails; and, on many grounds, not a few who are thus engaged would abandon such an employment for ever, could they obtain a situation in which they would not be exposed to such scenes of profanity and wickedness as they are frequently obliged to witness. Among the cabmen . . . there are many who are upright, &c., . . but speaking of them generally, they are . . . exceedingly profane among themselves, &c. . . Ladies, when unprotected by a gentleman, are often annoyed, . . and their timidity is practised upon and taken advantage of. . . But our object is, not to describe the cabmen of London, but to call attention to them as a very large, but neglected body of persons. Day and night they are to be found on the various stands in the metropolis, and exposed to every variety of weather, with but short intervals for sleep and domestic comfort. Their home is chiefly in the streets. The Sabbath is to them not a day of rest, and not many persons care for their souls. A few Christians have spoken to them kindly, and have given them tracts; and missionaries of the London City Mission have not failed to interest themselves in this class of our population, and especially so where they have cab-stands either on their districts or contiguous to them. *But no systematic effort has yet been made to give them good counsel, or to awaken their attention to the claims of their own souls and to the claims of God.* They are acquainted with the *outside* of churches and chapels generally, for they get many fares on the Sunday either to or from places of worship. But they very seldom, if ever, are found observing the Sabbath and worshipping God. What can be done for them? It is proposed, that *two* missionaries should be appointed, whose services should be entirely devoted to cab and omnibus men. This would be a beginning, though totally inadequate to the necessities of the case."

A Missionary appointed by that Society to visit them, and his Great Success.

One missionary only was provided for in answer to this appeal. His name was Adams. He had himself been for many years the proprietor of a cab, which he himself drove. Having, however, a very numerous family, whom he found it difficult to sustain on a missionary's salary, he was led to emigrate to Australia, after some years' faithful labours among the class with whom he had been previously associated. He was much respected on the stands, and was made useful in many instances.

In the Annual Report of the London City Mission for 1844, it was stated,—"Cab-stands have been visited during the year by several of the missionaries, and about 4 months since a missionary was appointed *exclusively* to attend upon and visit the drivers of cabs and the drivers and conductors of omnibuses. Since his appointment, he has visited various cab-stands 178 times; he has had 2,156 conversations with cabmen, watermen, drivers and conductors, and has paid 169 visits to the houses of those who have been sick and dying, and has given away 3,010 tracts. The missionary is received with the greatest kindness and respect. He has found a large number of the drivers and conductors entirely ignorant of the first principles of religion, and living in a most degraded state. He has heard that about 23 drivers are communicants, and about 50 regularly attend public worship; but thousands of them never cross the door of God's sanctuary, nor acknowledge their Creator any more than the beasts that perish. One man told the missionary, he had not been in a place of worship for 32 years, and although he had a Bible, he had not read a chapter in it for 5 years. Several encouraging circumstances have transpired."

In the Report of the same Society for the succeeding year, 1845, it is stated,—"In the last Report, the appointment of a missionary to the cabmen of the metropolis was referred to . . . He has, during the past year, been greatly blessed of God in his labours, although he has generally had to prosecute them while standing in the crowded streets, among men intently looking for a fare. The habits of these men are very much against them. Exposed to all weathers, some of them by night, they frequent the public-house for a stimulant," &c., &c.

The following striking cases of usefulness are then recorded, which had occurred during the year:—

"One cabman was found by the missionary living with a female, the mother of two children, and then again near her confinement. He had been once in Newgate, and twice in the House of Correction, and for the last 4 years he had been deprived of his license to drive in the public streets. But what a prison could not accomplish, the missionary, by God's blessing, has effected. He is now married to the woman with whom he lived; they have both become regular attendants at the missionary's meeting; and he is frequently to be seen sitting with the children, in the Ragged School which the cab missionary has opened during the year. The missionary has recommended his case to the registrar, who has, on the faith of this recommendation, again granted him his license, and he is now in a creditable manner following his lawful calling.

"Another cabman has discontinued driving his cab on the Lord's-day, and for the last 10 months has been a consistent communicant, bringing forth the peaceable fruits of the Spirit. His wife told the missionary, that at one time she was obliged, when she heard the footsteps of her husband, to hide her Bible, but now her home has become a happy one. God has blessed her husband, not only in his soul, but also

in his temporal circumstances, for when the missionary first visited him, he was the owner of 1 cab and 2 horses, but now he has 2 cabs and 4 horses. This case illustrates the declaration that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

"A woman, who had made a profession of religion, 10 years since, married a cabman, who had no fear of God before his eyes. From that time she forsook the public means of grace, and neglected private prayer; nor had she for 7 years read any portion of God's Word. She is now brought to repentance. She desired to establish family prayer, and to the surprise of the missionary, her husband came to his residence for a tract of prayers. He consented to conduct the service; and, 'Sir,' said she to the missionary, 'I will leave you to judge of my feelings, when I beheld my husband, who had lived with me for 10 years, without any regard to religion, shed tears while on his knees offering to God the prayer of Tuesday evening.' She has been admitted a communicant, and there is great reason to believe that he is in earnest for the salvation of his soul.

"To a young man the cab missionary's labours were made useful; and for the last 9 months he has been a receiver of the Lord's Supper. His mother has also been in a pleasing state of mind. But the father was a bitter opponent of religion, and threatened to stab the first missionary who should enter his abode, and cut the throat of his wife if she allowed a missionary to come in. He became at length so violent that the son, having, since he became religious, been so prospered as to save 25*l.*, determined on leaving his roof, and the mother was driven to accompany her son, and cast herself upon him for support. When the son stated to the cab missionary what he had done, the cab missionary offered to visit the father and endeavour to benefit him. The son

begged that he would not, as he believed that blood would be shed if he ventured into his room on such an errand. But the missionary went, and showed him the consequences of his conduct; and, without entering into details, suffice it to say, that the family are now living happily together, and all regularly attend the house of God, and give much promise of real devotedness to the Lord."

It is added,—"During the year he has read the Scriptures to cabmen on 689 occasions, paid 484 visits to the sick and dying, induced 17 regularly to attend public worship, and 5 altogether to give up Sunday work; 4 cabmen have been outwardly reformed, 7 have been admitted to the Lord's table as communicants, 4 backsliders give evidence of being reclaimed, 7 individuals now in health of being converted to God, and of 2 others in affliction, and 5 who have died, the same good hope is entertained. These results are truly large among such an order of men."

A Second Missionary appointed, but soon discontinued, through want of Funds for his Support.

In the succeeding year, 1846, the contributions for the cab missionary were increased to 93*l.* 16*s.* 7*d.* Encouraged thereby, a *second* missionary was appointed by that Society in 1847; but the contributions in 1847, for the two missionaries, fell to 32*l.* 6*s.* 6*d.* This second missionary had therefore to be removed to an ordinary district, where he is to this day labouring most efficiently. He also was himself previously a cab-driver and proprietor, and, consequently, well acquainted with the neglected class of men whom he was appointed to instruct. What a blessing might he not have been among them, if from that time to this he had been retained as at first appointed! And is it not a reproach to a Christian public, that when a missionary was raised up to the Society for a peculiar work in which

missionary effort was so urgently needed, he could not be employed in it? Even now, how easily might his services be secured for this neglected class! He had the South of the river appropriated to him as his district, and from the day he relinquished it to the present time, the cab-stands in the South of London have received no systematic visitation from either the London City Mission *or any other Society or individuals.*

Cases recorded of his Usefulness.

The "London City Mission Magazine" for May, 1847, contains a variety of cases of usefulness among cabmen which had arisen during the year, from the effects of each of the cab missionaries, their respective reports being there published separately. But although they are very numerous and very encouraging, and although the article ended with the sentence, "We earnestly hope that our readers will come forward more liberally in support of this fund, so as to allow the second missionary to be replaced," the Christian public made no response to the appeal!!

The very first case there recorded illustrates how the cab business is frequently taken to by persons who have become reduced, and were once in very different circumstances, and how serviceable religious counsel and instruction may be to them, through the Divine blessing. There are a considerable number of cab-drivers who have once possessed property, and who have received the advantage of a good education. They find it very difficult to brook the treatment which they frequently receive from those whose feelings towards them are of the same contempt as the term by which they ordinarily call them, of "*cabbies.*" But to return to the case. It is as follows:—

"Mr. ——, of —— street, has been long known to me as depraved in his morals and sensual in his habits. He has

often been spoken to by me; but until some months since, religion was looked upon by him as a cunningly-devised fable. A few facts relating to his early history may not be considered uninteresting. His grandfather was a clergyman at ——, and held two livings to the time of his death. His father was a person of some property, which he accumulated as a solicitor. On the death of his father, he came into possession of 3,000*l.*, which, it seems, he soon spent, and as a means of support became a cab-driver. About two years since, while out with his cab, and in a state of intoxication, he committed an assault upon a gentleman, for which he was committed to the House of Correction, and his driving license was revoked. For some months past he has been one of the most attentive and regular hearers at my weekly meeting, is now a sober man, and devotes much of his time to reading the Scriptures."

The next case recorded is a very striking illustration of the importance of religious visitation to a class of cab-men (and they are numerous) who have been previously the subjects of religious impression:—

"Some years since, —— ——, late of —— mews, was a member of the Church under the pastoral care of the Rev. J. H. Evans, but at last, through his own unfaithfulness, and his wife's violent temper, he gave up his connexion with the people of God. It is now about two years and a-half since he was first conversed with by me at the stand in Farringdon-street, when he said (to use his own words), 'I am a miserable backslider.' I faithfully warned him of the danger of continuing in his then present course, and brought before him a few of the many invitations held out in the Scriptures to such as had forsaken the fold, but to no good effect, at least for some time. Having been requested, by the Rev. J. H. Evans, not to lose sight of him, I sought and often obtained the opportunity of speaking to him on

Divine things. At last my mind was much pained to find that he had sold one of his cabs in the street, and had left London in company with a female. But he was soon brought to feel the truth of the following passage of God's Word, 'There is no peace, saith my God, to the wicked.' He returned home to his wife, by the blessing of God he was enabled to put away the evil of his doings, he became regular in his attendance where he once had a name and a place, and from that time, when out with his cab, he is often to be seen reading his pocket Testament. He at last had an interview with his late pastor, but it was thought prudent that he should wait for some months before he was again admitted a member. For the last 2 months that he was on the district I looked upon him with some anxiety, but there are now no doubts with respect to his having been made a partaker of Divine grace. Through my recommendation, he has been for the last six months coachman to a gentleman of title,* during which time he has given great satisfaction by his conduct."

Another case recorded in that magazine is that of a cabman, earning only 12*s.* a-week, who received an offer from a friend of a permanent situation in a public-house of 30*s.* a-week, but who declined the same, by the missionary's advice, lest he should fall into a snare thereby, while, by means of the missionary's visitation, both he and his wife were received by their minister as communicants. Then follows the case of a cabman's wife, who, from a drunkard, became a sober woman by the same agency. Next follows the case of a cabman who was an Infidel, but who was led by the missionary to attend, apparently with profit, the ministry of the Hon. and Rev. B. W. Noel. We next read of a cabman, so impressed with the visits of the missionary, that he himself calls at the missionary's residence to tell him

the impression which his conversation had made on his soul; and, while the missionary speaks to him, he calls out, "Stay, sir, it is more than I can bear. You have unmanned me." After this comes the case of a cabman, known among his comrades by the name of "Drunken Dick." While drunk he had once had his skull fractured, and twice his limbs had been broken. But, through God's blessing on the missionary's efforts, he died, as is believed, a true penitent, trusting in his Saviour's forgiveness, and received from a very faithful clergyman, on his death-bed, the Supper of his Lord. A second case, of a somewhat similar character, succeeds this. Then are given cases of usefulness from the efforts of the second missionary. First, we are told of a cabman who has given up working his cab on a Sunday. Secondly, we are told of a drunken cabman who had become a sober man, after having well-nigh broken a brother's heart by his previous conduct; for which the missionary receives the thanks of the brother, given "with feelings of emotion which spoke more than words could convey." Thirdly, we are told of the wife of a cabman who, on her husband's death, had to go out to service, but who, impressed by the missionary's instructions, declined taking any place, except in a religious family, although she had long to wait for such a place, to her great inconvenience. Fourthly, we read of a cabman's wife who had once been a communicant, but had long declined from a religious course, brought back again from her wanderings to His people. Fifthly, we read of a cabman visited, and the tears streaming down his weather-beaten cheeks while the missionary expounded to him the Word of God, and 2 of the children sent, by his persuasion, to school. Nor are these all the cases of usefulness which are even recorded in that one Report. But they suffice to show what blessings result from such efforts among such a class.

The Emigration of the First Missionary, and the Appointment of his Successor, with Review of his Efforts and Success.

After Mr. Adams had emigrated, for some short period no one discharged the duties which he had relinquished. But late in the year 1849, the London City Mission appointed a successor, who is to this day engaged in the work. He was not, like his predecessor, originally in the trade himself, and for some time he had a difficulty in learning the ways of the particular class for the promotion of whose benefit he was appointed to labour. But he made it his business to acquaint himself intimately with their habits, and he is now everywhere received as their friend. The access which he has obtained to them admits of scarcely any exceptions. It is fully equal to what is ordinarily experienced in district visitation. Although suspicious at first, kindness goes very far with cabmen, they meet with so little of it in general. His influence also increases materially each year, as he becomes better known. The instances with which he meets of good effected by his predecessor is also very encouraging. His qualifications for, and his interest in, the particular work assigned him by the Society with which he is connected, are probably fully equal to those of Mr. Adams, although those were considerable. In the year 1852, he reported that he had made 14,638 visits to cabmen, of which 329 were to the sick and dying. He distributed among them 15,062 religious tracts. He also read the Scriptures in his visitation that year (notwithstanding all the unfavourable circumstances which are connected with the doing so) 555 times. 14 cabmen had that year been through his instrumentality brought to attend public worship, and 3, the fruits of his efforts, had become communicants. He does not visit south of the river, nor further east

than Blackfriars. But there are, nevertheless, about 100 stands which he systematically and regularly visits. He also finds numerous profitable opportunities for religious conversation with cabmen, while they are kept waiting, sometimes a long time, for ladies and gentlemen at their own doors. He also to some extent visits their wives and families, although not very much, as they receive the visits of his brother missionaries and of other religious visitors, from which many of them have derived much benefit. Probably no class of men receive religious tracts more readily, or more generally read what are given them. This partly arises from the time on their hands, while waiting about. Some persons who ride in cabs are accustomed to leave a tract on the cushion inside. It is a very easy mode of doing good. Very few persons hiring cabs appear, however, to speak much religiously to the drivers.

Most cabmen, on becoming religious, relinquish the trade, and enter some other, which prevents so much fruit appearing from the efforts made as would otherwise be the case. There are, however, probably as many as 150 cabmen who, from religious principle, do not take out their cabs on Sundays. Many others only do so occasionally, and especially to oblige regular customers. And others refrain from Sunday work at the times of year when only little is to be gained by going out on that day. The cab missionary of the London City Mission considers that 100 of the London cabmen might be found who give every evidence of being truly religious men. This is probably more than many of our readers would have supposed. It has been brought about by various means, but the efforts of the London City Mission have most materially aided in it.

A letter was received from Mr. Adams on March 18, 1853, dated Biminyong, November 26, 1852. It is the first intelligence which the Society has received from him

since his emigration. And the letter manifests that, although so many thousand miles distant, having been prospered by the Lord, he has not forgotten his former work. The following is an extract: "I intend shortly to send a draft for 100*l.*, in favour of the City Mission, as a small thank-offering to the Lord, for not only the mercies I now possess, but in remembrance of those blessed seasons I once enjoyed in communion with the City Mission. I trust the day is not far distant when I shall again be privileged to make known the Saviour's love, in London, to poor sin-sick sinners."

Case of Usefulness through a Scripture Reader.

Although no other Society employs an agency exclusively for the benefit of cab-drivers, still they are met with in ordinary visitation here and there, and important results have often accompanied efforts made on their behalf. The following case is an illustration. It is taken from the Twelfth Occasional Paper of the Church of England Scripture Readers Association:—

"—— (cabman), whose case I before reported on, is now so far restored to health as to enable him to follow his employment. When he was first able to do so, he had great difficulty in procuring any; but that being accomplished, another presented itself. In the days of weakness and pain he had openly declared himself on the Lord's side, by partaking of the sacrament, and vowed from thenceforth he would lead the life of a Christian, and let his light shine before men; but how was this to be accomplished? If he took a cab, the master did not understand letting his beast rest in compliance with God's command; but I am happy to say that, without any prospect of assistance, he has hitherto rested on the Lord's-day, and has paid 5*s.* to be allowed to do so. To those who 'seek first the kingdom of God and

his righteousness,' all needful things are promised. The woman told me to-day how rejoiced her husband was that God had strengthened him to put into practice that which he had resolved, trusting to Him so to command his blessing, that the remaining 6 days might prove sufficient to maintain his family."

Cases of Usefulness recorded by the Cab Missionary of the London City Mission, last Year.

The following 4 cases of usefulness, recorded by the cab missionary of the London City Mission last year, illustrate the vast importance of such an agency, especially devoted to this class of men.

"*Case* 1.—Mr. ——, No. —, —— yard, for 2 years placed himself under my instruction, and frequently have I seen him affected to tears. One morning he came to me in great distress of mind on account of his sins. I explained to him with much fulness the Gospel of Christ, and especially the doctrine of the atonement. Some time after this he found peace through believing. He attends the ministry of the Rev. Dr. Cumming, and lately he has become a member of a Christian Young Men's Association in the City, and bids fair to become an eminent disciple of the Lord. He drives his father's cab, and uses a stand, which for years had been admitted by the cabmen to be the worst in London, for the stands differ as much as the various localities of the poor. According to the old proverb,—

'Birds of a feather
Will flock together.'

Many of the men of this stand lived in the numerous courts close by with wicked women. I believe formerly they dreaded my coming on the stand. At one time they threatened to knock me down, and at another time to drive over me, but finding I was not to be thwarted from my duty

they then tried to shun me, and would leave me in possession of their cabs. 'The wicked fleeth when no man pursueth.' For the last 12 months Mr. —— has boldly confessed Christ on the stand, and I believe he has done more good than 20 policemen. It is now admitted without fear of contradiction that this is the most improved stand in London.

"*Case* 2.—Mr. ——, No. —, —— street, has become converted to God through the Divine blessing on my labours, and his wife, who formerly opposed him, has also since become converted to God. I frequently see them going to John-street Baptist Chapel in company. It has pleased the Lord to place this man as waterman on another of the City stands. The class of men that use this stand are different altogether from those who use the former, but they are equally injurious to society, having among them two intelligent Infidels, who use all the means in their power to turn the Word of God into a lie. I once visited one of them who was sick, but he ridiculed all I said, and made use of awful expressions with reference to the day of judgment. For a time I appeared to go on the stand only to be made a laughing-stock of, and for a time Mr. —— shared no better lot. But his mild temper and Christian consistency have put to silence ungodly men, and they have been constrained to acknowledge to me that my visits are doing good. *We are now quite masters of the stand.*

"*Case* 3.—Mr. ——, No. —, was a so-called Latter-day Saint, but at the same time a great drunkard. He rejected my tract, and prejudiced the minds of the other men against me, being waterman at the largest stand in London. In the neighbourhood of the Opera-house he possessed great influence over the men, and made six proselytes. One of them was as great a fanatic as himself, and has since run away from his wife, and robbed his best friends of about sixty pounds. Ten months ago I went to see a sick cabman, and while

there Mr. —— came in. To prevent disturbance, I commenced reading the 15th chapter of St. Luke's Gospel, explained the nature of true repentance, prayed, and left the house. Three days afterwards I had a note, which informed me that Mr. —— wished to see me. I called accordingly, and was happy soon to discover that the chapter I read had sunk deep into his heart. He at once saw his error, abandoned his Mormonism, and succeeded in inducing his proselytes to do so also. He also became a sober man, and an example to the stand. This stand is used by many bad characters from Westminster, owing to its being so close to theatres. I trust soon to see it raised, and respectable.

"*Case* 4.— — —— No. —, —— buildings, had been a notorious drunkard, and when drunk he was very insolent, and quite a nuisance to the shops in Farringdon-street, so that he lost his license. I had frequently spoken to him on the subject, but he regarded my words as an idle tale. Hearing he was ill, I went to see him. My first instructions had not fallen to the ground. As the tears ran down his cheeks, he said, 'Oh, Sir, I fear I shall drop into hell!' I regularly visited him, and another man, who died in the next room; and gave him a Bible and suitable instruction. He was soon able to get out. I induced him to attend the Meeting held by the missionary of the district, who afterwards visited him. He has got his license again, is now driving, and is quite a reformed character, abstaining altogether from intoxicating drink. I consider him under the power of the Spirit of God."

Great Importance of an Addition of Missionaries to Cabmen—Facility of its Accomplishment, and Concluding Appeal.

What dispassionate reader can fail, in reading these short extracts, to perceive the benefit which even one cab missionary, by the Divine blessing, has accomplished? If, instead

of one, four or six had been employed, how much more decisive might have been, and in all probability would have been, the benefit! And how small would have been the cost of this, as contrasted with the result! How easily might it have been done! About 400*l.* a-year would have been sufficient. And what a trifle is such a sum for such an object! The per-centage of such a sum on the amount expended in fares, is such a fraction that it would be scarcely worthy of consideration.

Lady collectors would probably find few objects in the promotion of which they would be likely to be more successful. For the claim for aid could not but be admitted by all their friends who are in the habit of availing themselves of the accommodation of these vehicles, and who must have observed for themselves the great need which their drivers have of religious counsel. Those who deprive the cabman of his Sunday and his religious privileges to drive them to church or chapel, must also surely see that the cabman's religious condition deserves *their* sympathy and aid. And to how many gentlemen, who almost daily ride in cabs for purposes of business or pleasure, might an eloquent appeal be made by fair readers, whose influence and whose power of persuasion and supplication are so great. The earnest desire and prayer to God is offered that this chapter may be made the means of stirring up a much greater concern for this somewhat ill-used and decidedly neglected, but most important and constantly increasing class of men, on whose moral and religious condition, moreover, the public at large, for their own safety and comfort, are so much concerned. The Christian public, in particular, surely only need to know the greatness of the evil and the easy application of a remedy, to apply that remedy without further delay, in sure dependance on the Divine blessing.

CHAPTER IV.

THE LONDON OMNIBUS MAN.

The Introduction of Omnibuses into London—Their previous Establishment in Paris—The Enterprise of Mr. Shillibeer in starting them in the English Metropolis, the Difficulties he encountered, and his subsequent Ruin—The Frenchified character of the first London Omnibuses—The Paris and London Omnibuses of the present day compared—The constant Litigation between the Proprietors of London Omnibuses, after Mr. Shillibeer's Failure—The consequent Establishment of large Omnibus Companies for the sake of mutual protection—The immense Amount of the Capital and Annual Expenditure of the London Omnibus Trade—The vast Sums spent by the London Population in Omnibus Riding—The large Amount of Revenue which London Omnibuses produce to the Government—The very small Number of Omnibuses in the remainder of England, as compared with the Number in London—The almost incredible Length of Distance traversed periodically by the London Omnibuses—The constant Increase of London Omnibuses—The Metropolitan Omnibus Traffic greater, in the Number of Passengers, than the Metropolitan Railway Traffic—Condition of the Omnibus Men—Their present Number—Their Sunday Occupation in the Metropolis of a Professedly Christian Country scarcely less than on Week-days, and sometimes greater—The extreme Amount of Labour imposed on Omnibus Men during the Week—Lord Shaftesbury's Testimony of the Success of an Omnibus Proprietor who discontinued Sunday-work—Testimonies as to the Toil of Omnibus Men (1) from the Early-Closing Association—(2) From an Occasional Paper of Church Pastoral-Aid Society—(3) From Rev. J. T. Baylee's "Statistics and Facts in Reference to the

Lord's-day"—Extract from "Silverpen," as to the Effect on the Wives and Families of Omnibus Servants—Medical Testimony of Dr. Parks, as to the Injury inflicted on Omnibus Men by their Hard Labour—Testimony given to Mr. Mayhew, as to the Severity of the Labour, by a Driver, a Conductor, and a Time-keeper—Their Wages — Temptations to Drink — To Embezzlement — Urgent Appeal as to the Heathenism of so large a Body of Men—Reference to the Efforts of the London City Mission in a Pamphlet entitled, "The Omnibus Men of London"—Recent Efforts of Omnibus Servants themselves to Improve their Condition—Appeal to Proprietors—Speech of Rev. W. B. Mackenzie—"The Grand Junction Omnibus Company"—Extracts from last Annual Reports of Missionaries of London City Mission on their Visits to Omnibus Yards—The Introduction of Omnibuses has brought more together the different Parts of London—Concluding Appeal.

The Introduction of Omnibuses into London, and their previous Establishment in Paris.

TWENTY-FOUR years since, and an omnibus was a thing unknown in the streets of London. The absolutely prodigious and almost incredible traffic which now exists in the use of these vehicles has all sprung up and attained to its present height within this short period of time, in addition to the very extensive and multiplied traffic in metropolitan hackney carriages. Like the cabs, they are of French invention, for we imported their use from the gay city of Paris, while, as with the cabs, we were 10 long years before our strong English prejudices gave way to the use of a convenience, which may almost now be considered, with the Londoner, not as a luxury, but as a necessary of life.

The Enterprise of Mr. Shillibeer, in starting Omnibuses in the English Metropolis, the Difficulties he encountered, and his subsequent Ruin.

It is somewhat interesting to trace from its first small commencement what has now become so very important a

social feature in our metropolitan habits. The early history of these vehicles, and of the gentleman who first introduced them in this country, is thus given in a letter of the Special Correspondent, inserted in the "Morning Chronicle" of September 26, 1850:—

"It was not until July 4, 1829, that Mr. George Shillibeer, now the proprietor of the patent mourning-coaches, started the first omnibus. . . . The first omnibus, or rather the first pair of these vehicles, for Mr. Shillibeer started 2, ran from the Bank to the Yorkshire Stingo. Mr. Shillibeer was a naval officer, and in his youth stepped from a midshipman's duties into the business of a coach-builder, learning that business from the late Mr. Hatchet, of Long Acre. Mr. Shillibeer then established himself in business in Paris, as a builder of English carriages, a demand for which had sprung up after the Peace, when the current of English travel was directed strongly to France. In this speculation Mr. Shillibeer was eminently successful. He built carriages for Prince Polignac, and others of the most influential men under the dynasty of the elder branch of the Bourbons, and had a bazaar for the sale of his vehicles. He was thus occupied in Paris, in 1819, when Mr. Lafitte first started the omnibuses which are now in common use, and so well managed, in the French capital. Lafitte was the banker (afterwards the minister) of Louis Philippe, and the most active man in establishing the *Messageries Royales.* Five or six years after the omnibus had been successfully introduced into Paris, Mr. Shillibeer was employed by Mr. Lafitte to build 2 in a superior style. In executing this order, Mr. Shillibeer thought that so comfortable and convenient a mode of conveyance might be advantageously introduced into London. He accordingly disposed of his Parisian establishment, and came to London, and started his omnibuses, as I have narrated. In order that the

introduction might have every chance of success, and have the full *prestige* of respectability, Mr. Shillibeer brought over with him from Paris 2 youths, both the sons of British naval officers, and the young gents were for a few weeks his 'conductors.' They were smartly dressed in 'blue cloth and togs,' to use the words of my informant, after the fashion of Mr. Lafitte's conductors, each dress costing 5*l.* Their addressing any foreigner in French, and the French style of the affair, gave rise to the opinion that Mr. Shillibeer was a Frenchman, and that the English were indebted to a foreigner for the improvement of their vehicular transit; whereas Mr. Shillibeer had served in the British navy, and was born in Tottenham Court-road. His speculation was particularly and at once successful. His 2 vehicles carried each 22, and were filled every journey. The form was that of the present omnibus, but larger and roomier, as the 22 were all accommodated inside, no one being on the outside but the driver. Three horses, yoked abreast, were used to draw these carriages. There were, for many days, until the novelty wore off, crowds assembled to see the omnibuses start; and many ladies and gentlemen took their places in them to the Yorkshire Stingo, in order that they might have the pleasure of riding back again. The fare was 1*s.* for the whole, and 6*d.* for half the distance, and each omnibus made 12 journeys to and fro every day. Thus Mr. Shillibeer established a diversity of fares, regulated by distance; a regulation which was afterwards in a great measure abandoned by omnibus proprietors, and then re-established on our present 3*d.* and 6*d.* payments, the 'long-uns' and the 'short-uns.' Mr. Shillibeer's receipts were 100*l.* a-week. At first, he provided a few books, chiefly magazines, for the perusal of his customers; but this peripatetic library was discontinued, for the customers (I give the words of my informant) 'boned the books.' When the young-gent conductors retired

from their posts they were succeeded by persons hired by Mr. Shillibeer, and liberally paid, who were attired in a sort of velvet livery. . . . . The short-stage proprietors were loud in their railings against what they were pleased to describe as a French innovation. In the course of from six to nine months, Mr. Shillibeer had twelve omnibuses at work. He feels convinced that had he started fifty omnibuses instead of two in the first instance, a fortune might have been realized. In 1831-2, his omnibuses became general in the great street thoroughfares; and as the short stages were run off the road, the proprietors started omnibuses in opposition to Mr. S. The first omnibuses, however, started after Mr. Shillibeer's were not in opposition. They were the *Caledonians*, and were the property of Mr. Shillibeer's brother-in-law. The third started, which were two-horse vehicles, were foolishly enough called, '*Les Dames Blanches;*' but as the name gave rise to much low wit, it was abandoned. The original omnibuses were called *Shillibeers*, from the name of their originator, on the panels; and the name is still prevalent on those conveyances in New York, which affords us another proof that not in his own country is a benefactor honoured, until, perhaps, his death makes honour as little worth as an epitaph. The opposition omnibuses, however, continued to increase, as more and more short stages were abandoned, and one oppositionist called his omnibuses *Shillibeers*, so that the real and the sham were not known in the streets. The opposition became fiercer. The 'busses,' as they came to be called in a year or two, crossed each other, or raced, or drove their poles recklessly into the back of one another; and accidents, and squabbles, and loitering, grew so frequent, and the time of the police magistrates was so much occupied with 'omnibus business,' that, in 1832, the matter was mentioned in Parliament as a nuisance requiring a remedy; and in 1833 a Bill

was brought in by the Government, and passed, for the 'regulations of omnibuses,' (as well as other conveyances,) 'in and near the metropolis.' Two sessions after, Mr. Alderman Wood brought in a Bill for 'the better regulation of omnibuses,' which was also passed; and one of the provisions of the Bill was, that the drivers and conductors of omnibuses should be licensed. The office of Registrar of Licenses was promised by a Noble Lord in office to Mr. Shillibeer (as I am informed on good authority), but the appointment was given to the present Commissioner of City Police, and the office next to the principal was offered to Mr. Shillibeer, which that gentleman declined to accept. The reason assigned for not appointing him to the Registrarship was, that he was connected with omnibuses. At the beginning of 1834, Mr. Shillibeer abandoned his metropolis trade, and commenced running omnibuses from London to Greenwich and Woolwich, employing 20 carriages and 120 horses; but the increase of steamers, and the opening of the Greenwich Railway in 1835, affected this trade so materially that Mr. Shillibeer fell into arrears with his payments to the Stamp Office, and seizure of his property, and re-seizures after money was paid, entailed such heavy expenses, and such hinderance to Mr. Shillibeer's business, that his failure ensued. I have been somewhat full in my details of Mr. Shillibeer's career, as his procedures are, in truth, the history of the transit of the metropolis, as regards omnibuses."

The Paris and London Omnibuses of the present day compared.

Although we have copied the French in the extensive use of omnibuses in the metropolis, it is not very creditable to us that in many particulars of comfort and convenience with reference to these vehicles, we have *yet* to imitate them. It is true, indeed, that in our horses and their trappings,

as also in the celerity of their movement, we are superior to our models; but we are yet without the advantage of the *cachet de correspondance*, which shall carry us from almost any one point to any other point of the metropolis for the six sous, a lower sum than will carry us in London from one end to the other of almost any direct route of street. We are also yet without the very great convenience of our neighbours in their bureaux, or waiting-rooms, at special places in the routes, and the scarcely less important convenience of admission to the omnibus on its arrival, by the number of the ticket received in the waiting-room, to denote the priority of the entrance of the respective passengers there; so that the rude man who comes last on a wet day does not, as with us, by his obtrusiveness obtain a seat, while ladies and retiring persons wait in vain for their turn of accommodation. We seem also most remarkably and obstinately to adhere to the inconvenience peculiar to ourselves of omnibuses so narrow that the knees of the passengers, near the door, almost effectually prevent their comrades from entering or departing, while the hand-rail at the top, to steady us in the difficult passage, is still omitted, with a prejudice as if it was really hurtful, although the scanty width of our vehicles, and the English rudeness of our conductors, who will start before we can possibly reach our seat, render so small and inexpensive a convenience, so far more important in our vehicles. Nor have we yet copied the exhibition of the important sign-board of *complet*, when the omnibus is full; but we are still left to run after the vehicle, in rain and mud, while the conductor, with all the independence of a man who can serve no more customers, scarcely deigns to intimate to us that he has no room remaining, after we have striven to keep pace with his rapid movement, and to render more audible our wants than we foolishly supposed, from his silence, we had failed to do in the first effort we made.

Nor, again, with all our eager desire for hurrying onwards in our journeys without delays, and with something more than Paris speed, have we (which is, perhaps, the most remarkable of all,) yet copied the practice of our French friends, so far preferable to our own, of the fare being paid as soon as the passenger is conveniently seated; but with each passenger that alights there is still with us the sometimes very tedious process, especially on a cold day, to be gone through, of fumbling for some stray shilling carefully concealed in some inside pocket, for which, when found, the silver and the copper change have also to be counted out, while all the passengers within are left patiently to wait the completion of the reckoning before they can advance on their journey. Some day, and it is to be hoped at no distant one, we shall probably be wise enough not to stop short in our imitation at the present point. But as we were foolish enough to wait ten years before we would consent to imitate at all the omnibuses of the French metropolis, we seem disposed to wait another thirty years before we are willing to make the arrangement of our omnibuses resemble theirs, when theirs are so manifestly superior.

The constant Litigation between the Proprietors of London Omnibuses after Mr. Shillibeer's Failure, and the consequent Establishment of large Omnibus Companies for the sake of Mutual Protection.

The constant litigation, of an expensive character, which attended the early history of London omnibuses, led to the union of numerous small proprietors for mutual protection, and the formation of large and important companies, which, to the present day, prevail to a far greater extent than with cabriolets, though even with the latter there are both Joint Stock Companies and large proprietors. To the Harp

Company pertain 50 cabs; to the Baker-street Company, 35. Mrs. Birch, Horseferry-road, is proprietor of 40 cabs; Mr. Mayhew, Great Ormond-yard, of 35; and Mr. Emmett, Webber-street, Mr. Fisher, Lisson-grove North, and Mr. Pittens, of Lisson-grove, have each 50. But there are, nevertheless, a large number of small proprietors, many of whom have only a single cab, a practice which has no parallel in the omnibus trade, although a single omnibus would of course involve a larger capital than a single cab. The largest omnibus proprietor is Mrs. Wilson, of Holloway. She is the proprietor of the "Favourite" omnibuses, which are 56 in number, and her establishment is probably, on the whole, as well regulated as, if not better than, any other which exists. The London Conveyance Company, from Paddington to the Bank, was the second largest establishment, but that was recently sold up, as not paying, after a great many years' almost entire monopoly of the two lines of important road.

The Immense Amount of the Capital and Annual Expenditure of the London Omnibus Trade.

The amount of capital invested in the London omnibus traffic is very great indeed. Each omnibus costs somewhat more than 100*l.*, and it requires to work it 10 horses, which, at 20*l.* each, is 200*l.*, besides harness and other items, which may be reckoned at 30*l.* This is the *prime* cost. The *annual* expenditure subsequently incurred is scarcely short of 900*l.* for each omnibus; and it is reckoned that an omnibus, to pay, ought to receive in fares, in round numbers, 1,000*l.* a-year. There are nearly 3,000 London omnibuses, which gives an original cost of 1,020,000*l.*, and an annual outlay of 2,700,000*l.*

The vast Sums of Money spent by the London Population in Omnibus Riding.

Low as omnibus fares now are, there is probably expended every year by the public of the metropolis the enormous sum of 3,000,000*l.* in omnibus fares. The population of the metropolis is only about 2,500,000 persons; so that there is an average expenditure of 24*s.* by each inhabitant in London every year in omnibus riding, which would pay for 96 three-penny rides. But as infants in arms ride free, and are all, therefore, an addition to the number of riders, and as the inmates of workhouses, prisons, hospitals, &c., on the one hand, and those, on the other hand, too high in rank to patronize such plebeian conveyances, and many other classes, are shut out from these conveniences, the parties *actually using* our metropolitan omnibuses must each, on an average, expend nearly double the amount specified, and have probably each an average of 200 economical rides during the year. This vast branch of locomotion is, in fact, the greatest in the country, next to railway traffic; and, as will hereafter be shown, even greater than that, so far as the metropolis is concerned. Thirty thousand horses are employed in connexion with the London omnibuses. It costs very nearly 1,000,000*l.* each year to provide them with necessary hay and straw, and more than three-fourths of that sum to buy them corn. The mere shoeing of the horses may be reckoned at 7,800*l.* a-year, and the wear and tear of each omnibus is at the rate of 50*l.* a-year.

The Large Amount of Revenue which London Omnibuses produce to the Government.

The taxes paid by these carriages are also considerable. Some of our readers will probably be surprised to learn that each London omnibus pays about 108*l.* each year (some

a still larger sum) for duty to Government, or, in all, 324,000*l.* annually. This is charged in the form of a mileage duty of $1\frac{1}{2}d.$ for every mile traversed. It was previously $2\frac{1}{2}d.$ The duty is, of course, in addition to turnpikes, and the Favourite omnibuses are reported to pay not less than 2,000*l.* a-year for the toll at Islington-gate.

The very small Number of Omnibuses in the remainder of England, as compared with the Number in London.

To what an extent omnibuses are in use in the metropolis, as compared with the rest of England, is shown by the return of these duties, from which it appears that London pays four-fifths of the entire mileage duty of England on stage-carriages.

The almost incredible Length of Distance traversed periodically by the London Omnibuses.

Nor is the amount of distance annually travelled by omnibuses in London less remarkable. The following statement is made by the special correspondent of the "Morning Chronicle:"—"The average journey, as regards length, of each omnibus, is 6 miles, and that distance is, in some cases, travelled 12 times a day by each omnibus; or, as it is called, '6 there and 6 back.' Some perform the journey only 10 times a day, and some, but a minority, a less number of times. Now, taking the average as between 40 and 50 miles a day travelled by each omnibus (and that, I am assured, is within the mark, while 60 miles a day might exceed it), and computing the omnibuses running daily as 3,000, we find a 'travel,' as it was worded to me, of upwards of 140,000 miles daily, [or nearly a million miles weekly!] or a yearly travel of more than 50,000,000 of miles, an extent that almost defies a parallel in any distances popularly familiar;

and that this estimate in no way exceeds the truth is proved by the sum annually paid to the Excise for 'mileage.' . . The extent of individual travel by some of the omnibus drivers is enormous. One man told me, that he had driven his 'bus' 72 miles (12 stages of 6 miles) every day for 6 years, with the exception of 12 miles less every second Sunday, so that this man had driven, in 6 years, 179,568 miles." * The man here referred to had driven his omnibus, according to this reckoning, through London streets, a distance more than 7 times round the entire globe in 6 years!

Each omnibus was reckoned to have, on an average, 15 of the 22 seats which were ordinarily provided occupied by passengers, but since the practice has become more general of providing additional accommodation for a double row of gentlemen on the roof, the number has probably somewhat increased. But reckoning only 15 passengers each journey, and 10 journeys a day, we have 150 passengers by each omnibus, or 450,000 by the London omnibuses in general riding daily, which is nearly a fifth of the entire population. The number of passengers by the London omnibuses every week consequently exceeds 3,000,000, and during the year amounts to 156,000,000 persons. And all this has sprung up within 24 years. It is perfectly amazing.

The constant Increase in the Number of London Omnibuses.

And it is constantly on the increase. Mr. Charles Pearson, the city solicitor, in the speech which he delivered on Nov. 1, 1852, at the London Tavern, Bishopsgate-street, on the subject of the Central City Railway Terminus, is reported in the "Times" of the succeeding day to have said, "During the last 10 years, the number of cabs in the city has trebled; and in the leading thoroughfares alone of the city of London

* Letter lxxi.

there are now not fewer than 12,000 omnibus journeys made daily."

The Metropolitan Omnibus Traffic greater in the Number of Passengers than the Metropolitan Railway Traffic.

Even the railway traffic connected with the metropolis, immense as it is, is less, in the number of its passengers, than the metropolitan omnibus traffic, according to the same authority. For at a subsequent "numerously attended meeting of the Committee, Directors, and Shareholders of the City Terminus Company, held [on December 29, 1852] for the purpose of hearing the Directors' 'Report on the present position and aspect of the affairs of the Company, and of considering what further steps should be taken under present circumstances,' — Mr. Croll, Sheriff of London and Middlesex, in the chair," — Mr. Charles Pearson is reported in the "Times," of Dec. 30, to have said: "He had ascertained the fact, that 200,000 people came into and went out of London every day by the present railways." And in the "Times," of the same day, at an inquest on a fatal railway accident at Harrow, Capt. Huish is reported to have given evidence to the effect, that "the North-Western Company ran 300 trains per day." Now 200,000 people daily coming in and out by all the metropolitan railways, when multiplied by 365, gives an annual number of 73,000,000 travellers by the metropolitan railways, which is less than one-half of the 156,000,000 annual passengers by the metropolitan omnibuses; while with 300 trains a-day by the greatest of the metropolitan railways, 12,000 omnibus journeys through the main streets alone, or 450,000 passengers in general, will sustain a comparison. The recent introduction of *penny* omnibuses, and the still more general admission among omnibus proprietors of the principle of railway traffic for the masses (acted on, however,

on rails chiefly by Parliamentary trains, run but once a-day, and at the most inconvenient hours which can be selected), by carrying passengers at the rate of 1*d.* a mile, are likely far more extensively to develop the capabilities of omnibus traffic. The recent reduction of omnibus fares and the removal of the metropolitan toll-gates are said to have much benefited the omnibus trade. But fine seasons are more profitable to omnibuses than rainy ones, as so few ladies leave home in bad weather.

The Condition of the London Omnibus Men, and their present Numbers.

The importance and the vastness of the London omnibus traffic have been thus fully referred to, that with increased force the solemn question may be asked, "And what is the position of omnibus *men?*"—by whom are meant the driver, the conductor, and the ostler, for each omnibus gives full employment to these three parties, in addition to stable-keepers, time-keepers, and a variety of other dependents. Seven persons may be reckoned as required for every two omnibuses, which will give a total of 10,500 persons, if the number of London omnibuses is reckoned at 3,000. As, however, the driver and the conductor are the parties with whom the public are chiefly familiar, in connexion with omnibuses, to them more particularly reference will here be made. The number of licensed omnibus-drivers on Dec. 31, 1852, was 1,949, and of licensed omnibus-conductors, 2,227. To these may probably be added 2,000 supernumeraries, or "odd hands," as they are called, by which is meant men who drive or conduct occasionally, and 3,000 horse-keepers.

Their Sunday Occupation in the Metropolis of a professedly Christian Country scarcely less than on Week-days, and sometimes greater, while an Extreme Amount of Toil is imposed on them during the Week.

Like the cabman, the omnibús-man has no Sabbath. Regarding the Sabbath only as a day of rest to the body, he is in this respect ordinarily worse off than the horses he drives. If he be even regarded as possessing no soul to whose immortal interests he needs to give heed, and if he be degraded to a level with his cattle, and regarded as only possessed like them of a body, he is even then sunk below them,—for they enjoy a day of rest, but he does not. They are property, and cost money. He is to be had at any time, and a slavish amount of work is to be had out of him beyond what it would be for the interest of omnibus proprietors that their horses should render, and, indeed, beyond what they would be able to render. Much of what is written in the previous chapter concerning the drivers of cabs on the Sunday is equally applicable to the men engaged in omnibuses. Indeed, in some respects, the case of the latter is the worse. For, first of all, the running of omnibuses on the Sunday is more general than the running of cabs, because it is more profitable, and the labour of the omnibus servant on other days is far the more severe, rendering a loss of the rest of the Sunday the greater hardship and oppression. The feelings of the men with reference to the numerous riders in their vehicles with Bible and Hymn-book in their hands, who are set down at church and chapel-doors, is also much the same, as any reader may discover by seating himself on a Monday morning by the side of an omnibus-driver on his box, and inquiring of him respecting his customers on the previous day. Considering that gentlemen do not come to town on Sunday, and that business

is suspended on that day at the exchange, the bank, the counting-house, and the warehouse, it seems surprising that there should scarcely be an omnibus less plying the streets on Sunday than on other days, while on some lines of road omnibuses are even more numerous. What must the foreigners who visited us in 1851 have thought of our boasted Sunday observance (notwithstanding the closing of the Crystal Palace of that year on that day) when they saw our extensive Sunday travelling? "What will they say of us? Never since England has been what she is have so many foreigners visited her as during the year 1851. . . . They came from all countries, . . . the Italian, the Spaniard, and the American. . . . No doubt they will speak highly of the Great Exhibition and of London sights. But what will they say of a London Sabbath, . . . when they find that, to say nothing of carriages and hackney-cabs, two to three thousand omnibuses, requiring at least 20,000 horses, run on a Sunday, as well as on other days, employing 11,000 individuals, 6,000 of whom are drivers and conductors, who work more than 16 hours a-day? . . . What, under such circumstances, are these foreigners likely to think, and what will they say of us?"*

Lord Shaftesbury's Testimony of the Success of an Omnibus Proprietor who Discontinued Sunday Work.

And yet Lord Shaftesbury, at a Meeting held in the Town Hall, Manchester, on Monday, November 24, 1851, on the subject of "Amusements for the People," stated, that a clerical friend of his had persuaded a large proprietor of omnibuses to attend church regularly on the Sunday—neither he nor his family had ever been in the habit of doing so before—and also to stop the running of his omni-

* "Illustrated Tracts," published by Partridge and Oakey. No. I.

buses on the Sabbath-day. At the end of the year, the omnibus proprietor came to the clergyman, and said,—

"The experiment has answered so well, that I will continue it to the end of my days; so far from suffering financially, I am a better man by several pounds this year than last year. In the first place, my horses, by having one day's complete rest, are better able to do their work during the week, and not so subject to accidents. But the principal point is, that I receive *more money* than I used to do, and I trace it to this. It is not that the receipts, I believe, are actually larger, but it is that the men, having a better moral example set them, and having a day of repose, which they devote to honest, sober, and religious purposes, and being by that greatly improved in moral condition, do that which they have never done before—faithfully bring to me every farthing which they earn."

Testimonies as to the Toil of Omnibus-men from the Early Closing Association.

A public Meeting was held in the parish of Islington on October 27, 1851, on behalf of the poor omnibus men. The Rev. W. B. Mackenzie presided on the occasion. In the course of his remarks, he narrated an affecting case of a driver whom he was called to visit. He found him near his final change. "On speaking to him as to his preparation for a better world," said Mr. M., "he looked up in my face, and with an affecting glance, such as I shall not soon forget, he faintly exclaimed, '*I've had no Sundays, Sir.*'"

A number of testimonies, (chiefly collected by Mr. Lilwall, of the Early Closing Association,) from drivers and conductors on the various lines of road, were laid before the Meeting.

The following selections are a sample of the whole:—

No. 1.— ——"I have driven for seven years on the Paddington line. *Never have more than one Sunday to myself in the course of* 12 *months.* Have 45 minutes for my meals, but cannot get them at home. I commence work at 8 in the morning, and leave off at 11 at night. Would gladly go to a place of worship if I could."

No. 2.— ——"I have been a driver for 14 years. Seldom can get to a place of worship. *I have sometimes asked master for a day's rest on a Sunday, but his reply has always been,* 'Rest when you are dead.' My wife is a religious woman, and it is a sad trouble to her that I can never go with her to church."

No. 3.— ——"I leave home for the stables at half-past 7, and I never see my own door again until 12 at night. Week days and Sundays are all alike to me. *I get* 2 *or* 3 *Sundays in the course of a year, but I have to sacrifice my wages, and employ a substitute.*"

No. 4.— ——"I am time-keeper at ——. My day's work commences at 9 in the morning, and finishes at 10 at night. I have no leisure for meals, but have to get them as I stand in the street. *I never have a Sunday's rest.*"

No. 5.— ——"I am on the Islington road. *I have* 1 *Sunday in every* 5, *but am generally so worn out, that I am glad to spend most of that day in bed.* I should rejoice to have every Sunday to myself, and would willingly sacrifice my day's wages for this purpose. I was once a Sabbath-school scholar, and know that I ought not to work on the Sabbath, but what am I to do? I have no other employment to go to, and my wife and family must not starve."

No. 6.— ——"We have a hard life of it. I sometimes think that omnibus-men are regarded as beings without souls, or else the religious people would surely do something for us. *I never have a Sunday.* I believe God intended that not only my horses but me should have a day

of rest, and I think that I ought to have it. To have an evening with my family is a pleasure unknown to me."

From an Occasional Paper of the Church Pastoral-Aid Society.

The following extract from the Occasional Paper of October, 1851, of the Church Pastoral-Aid Society, illustrates the melancholy results which flow from the Sunday traffic of the London omnibus:—

"—— had been an omnibus-driver for 16 years; could not recollect when he was at church last. Sundays and week-days were all alike to him. It was quite impossible for him to make any arrangements by which he could ever attend church. He wished very much to go there, for he knew what was right, although he could not follow it."

From the Rev. J. T. Baylee's "Statistics and Facts in reference to the Lord's-day."

The following are additional testimonies, as taken from "Statistics and Facts in reference to the Lord's-day;" by Rev. John T. Baylee, Clerical Secretary of the Society for Promoting the Due Observance of the Lord's-day:—

"The number of these men was, in October, 1851:—

Drivers	1,907
Conductors . . .	2,137
Watermen	350
Supernumeraries . .	2,000
Horse-keepers . . .	3,000
	9,394

"*No.* 1.— ———, coachman, examined. Commences work at 10 in the morning, finishes at 12 at night. Has 40 minutes allowed for meals. Has no other respite during the whole

time, all week-days are alike, and Sunday also during the summer season. *Runs one journey less on Sundays during the winter; this admits of a little time for rest, but not for attending a place of Divine worship.*"

"*No.* 2.— ———, conductor. Has been employed for 18 years as a conductor, *during which period has not attended worship more than about* 6 *times.* Has wished to go regularly, having been brought up to attend church."

"*No.* 3.— ———, employed from Paddington to Blackwall. Commences at 9 o'clock a.m., leaves off at about half-past 10 p.m. Has 40 minutes for meals. *On Sunday commences at half-past* 10 *a.m., finishes at half-past* 11 *p.m.* On this day has an hour for dinner, and the same for tea. *Does not attend a place of worship oftener than once or twice a year.* Believes it to be a *common* thing for persons to ride on Sundays to their places of worship."

"*No.* 4.—The proprietors do not allow a servant to rest unless he is exceedingly ill and cannot work; then he must pay a substitute to work for him. There is no proprietor in London who discontinues any portion of his business on the Sabbath in order to give his servants rest for religious or physical improvement: when any portion of their business is discontinued, it is owing to the weather or the scarcity of passengers. I think, since the first introduction of omnibuses, there never was known 50 omnibuses quiet on any Sabbath-day. The horse-keepers, some of them, commence work at 6 in the morning, and do not leave off until past midnight; having to labour the whole of the time, *Sundays and all days,* cleaning, feeding, and attending to 10 dirty horses every day, also their harness: they never have any time set aside for their meals, generally taking them when they can, and then in the stables: in fact, some I have known to sleep in the stable upon the hay for months together, never caring for home, body, or soul, through the labour

that has been imposed upon them. To be brief, the proprietors care nothing for their servants; but their horses are generally taken great care of, not working more than about 3 hours out of 24; but the men work 15 or 16. The masters say the horses come from the pocket,—the men cost nothing."*

The last of these testimonies is most distressing.

Extract from "Silverpen" as to the Wives and Families of Omnibus Servants.

The amount of labour which the drivers and conductors of omnibuses have to perform is most truly such in itself, that it needs no Sabbath addition. It is thus powerfully described by a female writer, who assumes the name of Silverpen (Eliza Meteyard) in the "Working Man's Friend and Weekly Instructor" of August 3, 1850.

"Of the 6,000 drivers and conductors, numbers work on an average rather more than sixteen hours a-day; namely, from before eight o'clock in the morning till after twelve o'clock at night. The labour connected with railway omnibuses is still severer than this, being twenty hours each third day, and fourteen on alternate ones. Nor does the seventh day bring rest, as in most laborious occupations; work goes on in precisely the same manner: and, as on some lines of road, the traffic is greater on Sundays than on other days, the work is so far heavier. During the number of hours the men are employed they have no rest. The driver never leaves his box, except during a few occasional minutes whilst his horses are changed; and he has, therefore, to take his meals during those periods, and sometimes upon the coach-box, as, where the men have wives and families, some member of them may be often seen handing up the tea or dinner in a can or basket. As the married portion of

* Pp. 78—81.

these men universally say, they 'never see their children except as they look at them in bed;' and as for home, in its commonly-received sense, or any of the moral duties connected with it, the one is unknown, and the other is impossible. The case of the conductors is precisely the same, neither having a day's rest for months together, for if they take one they have to pay a substitute; and in many cases the proprietors object to a day's relaxation, and will not hire men who need, or may ask for it, such indulgence being against the laws of their particular Association. For a loss of time they are fined 2*s.* 6*d.*, and for a second or third offence, suspended from a week's employment, or else dismissed. Against stringent rules of this kind we should take no objection, were the hours of labour in any degree of reasonable length; in that case, stringency would be doubly effective, both as regarded the interest of the proprietary and public convenience."

What is this but English bondage?

The same graphic writer, in the succeeding number of the same periodical, thus draws a picture, if not taken from actual fact, yet embodying the experience of not a few of the wives of omnibus men.

"'Men there are, Sir, who have never seen their children run, or laugh, or talk, or eat; all they perhaps recollect, if these children die, is their sleep, and their last rest in the coffin! Oh! Sir, hard things *must* come when men never rest—neither Sabbath-day nor working-day; nor have no time for their little ones, or their wives, or to make home—as it really may be made, though a poor one—a cheerful place, when a good and sober husband is there.'

"'And what is worser, Sir,' weeps a half-clad woman, with a baby at her breast, 'is the drinking that comes out of this weariness. It ain't to be wondered at, and the sin on it God must half forgive, seeing such a reason. But O the

homes it makes, of misery, and dirt, and want o' bread, and the sort o' wives it makes! And then the children. Eh! that is worser still. Ignorant, dirty, and often no other way to go, but one o' wickedness. Oh! the drink, the drink!' and the miserable woman bends down her face upon her baby, and weeps tears that tell a story in themselves."

The same omnibus servant, whose striking evidence was just quoted on the Sunday work of omnibuses, thus describes the every-day work of omnibus men:—

"Some omnibus servants work 14, some 16, and some nearly 20 hours. Those who work nearly 20 hours are railway omnibus drivers and conductors. They commence at four in the morning, and continue, with the exception of about an hour and a-half, until twelve o'clock at night. *But the average is about* 15 *hours*, out of which, on some roads, they have only about seven minutes to dinner, and no more time scarce all day. On some roads they have about twenty minutes between each journey, but are only allowed ten minutes out of the twenty for meals. The other ten minutes are spent in the conductor standing at the door of his omnibus, and the coachman standing at his horses' heads, or sitting on the box, in the wet and cold. . . In fact, the treatment the poor creatures receive is shocking, and I think a disgrace to a Christian land. I have known men's wives to be dying, their children to be dying, or relatives dying, and time refused them to visit the afflicted, or to pay the last tribute of respect to a departed friend or relative. The man who earns most money is the most cared for, regardless of his general behaviour or character."

Every expression in this last extract, cannot be vindicated as what a servant should employ towards his master, but great allowance may nevertheless be made for it.

So unremitting is the toil of these poor fellows that the Meetings of a Society recently formed by themselves to

improve their moral and social condition, have to be held after midnight, as the only time which they can command to attend.

Medical Testimony as to the Injury of Labour so hard on the Constitution of the Men.

The following is the testimony of W. B. Parks, Esq., M.D., 31, Great Marlborough-street, the Medical Officer of the "Metropolitan Omnibus Servants' Provident Society," as given in Mr. Baylee's "Statistics and Facts:"—

"I have always had a great sympathy with the hardships of omnibus-drivers and conductors, the greater part of whom are honest, civil, and obliging—a sympathy which every benevolent person cannot fail to feel, from simply observing and reflecting upon the unremitting nature of their toil, and their exposure to weather of every kind.

"But when, from my experience as a medical man, I know that nearly all of them, though young, are shattered in constitution—that, while yet young, they are subject to debility, acute rheumatism, and bronchial affections of so severe a nature, that they are most difficult to remove, from the men's remaining under the operation of the same causes which originally produced their complaints, and which in many cases terminate in consumption,—my sympathy is increased. Much more is this the case when I reflect that these diseases *arise entirely from the nature of their occupation*, their long hours (from 7 or 8 in the morning often till past midnight), not excluding the Sunday; from the few brief moments they have, in which to take their necessary food, affording no relaxation to body or mind; and lastly, from their exposure to the variations of heat, cold, and moisture in the atmosphere. When I consider the importance of the service rendered by these over-worked servants to the public, and the conveyance of

persons and property, a mode of conveyance which has become an integral part of our social system, I greatly rejoice that the 'Metropolitan Omnibus Servants' Provident Society' has received so much of the public support. I have undertaken the important office of Consulting Medical Officer to this Institution; and I shall be most happy to carry out any suggestions I may receive for promoting the welfare of these hardworking useful men."

Testimonies given to Mr. Mayhew, as to the Severity of the Labour, by a Driver, a Conductor, and a Time-keeper.

Mr. Mayhew reports interviews which he had with an omnibus-driver, conductor, and time-keeper, in which the driver said—"I'm an unmarried man. A 'bus driver never has time to look out for a wife. Every horse in our stables has one day's rest in four, but it's no rest for the driver." The conductor's statement was—"I never get to a public place, whether it is a chapel or a play-house, unless, indeed, I get a holiday, and that is not once in two years. I've asked for a day's holiday, and been refused. I was told I might take a week's holiday, if I liked, or as long as I lived. . . . In winter I never see my three children, only as they're in bed." The observation of the time-keeper was—"Mine is not hard work, but it's very tiring. You hardly ever have a moment to call your own. If we only had our Sundays, like other working-men, it would be a grand relief. It would be very easy to get an odd man to work every other Sunday, but masters care nothing about Sundays. . . . I can't be said to have any home—just a bed to sleep in—as I'm never 10 minutes awake in the house where I lodge."

The severe toil of the drivers in general (and that of the conductors is probably even still greater) is thus stated by the same writer:—"Their work is very hard, their lives being almost literally spent on their box. The most of

them must enter 'the yard' at a quarter to 8 in the morning, and must see that the horses and the carriages are in a proper condition for work, and at half-past 8 they start on their long day's labour. They perform (I speak of the most frequented lines) 12 journeys during the day, and are so engaged until a quarter past 11 at night. Some are on the box till past midnight. During these hours of labour they have 12 'stops,' half of 10, and half of 15 minutes' duration. They generally breakfast at home, or at a coffee-shop, if unmarried men, before they start, and dine at the inn where the omnibus almost invariably 'stops,' at one or other of its destinations. If the driver be distant from his home at his dinner hour, or be unmarried, he arranges to dine at the public-house. If near, his wife or one of his children brings him his dinner in a covered basin, some of them being provided with hot-water plates to keep the contents properly warm; and this is usually eaten at the public-house, with a pint of beer for the accompanying beverage. The relish with which a man who has been employed several hours in the open air enjoys his dinner can easily be understood, but if his dinner is brought to him on one of his shorter stops, he often hears the cry before he has concluded the meal, 'Time's up!' and he carries the remains of his repast to be consumed at his next resting-place. His tea, if brought to him by his family, he often drinks within the omnibus, if there be an opportunity. Some carry their dinners with them, and eat them cold. . . . From a driver I had the following statement:—'I have been a driver 14 years. . . . It's hard work, is mine, for I never have any rest but a few minutes, except every other Sunday, and then only 2 hours,—that's the time of a journey there and back. If I was to ask leave to go to church, and then go to work again, I know what answer there would be—"You can go

to church as often as you like, and we can get a man who doesn't want to go there." ' " *

Their Wages.

For this heavy amount of labour a driver generally receives about 34*s.*, and sometimes rather more, a-week, a conductor, 4*s.* a-day, and a time-keeper, 21*s.* a-week. The other men are paid by piecework, at the rate of about 18*s.* a-week.

Their Temptations to Drink.

The temptation to drink to which omnibus-men are exposed, is another serious peril in their path, and which, with proper care on the part of proprietors, might most easily be avoided, to the advantage of themselves as well as their men. How much force is there in the following extract from " Silverpen :"—

" Why is it that almost all omnibuses start from public-houses? From any convenience which may arise from this custom, the proprietors pay nothing to the landlords, though it is not likely that landlords would allow their several pavements to be blocked up without some source or other of remuneration. This, therefore, consists in the custom of omnibus servants, who are only too apt, from exhaustion of body, consequent on long hours and the laborious nature of their work, to spend all, or nearly all, their earnings in stimulating drinks. A proprietary that would employ, and would estimate the services of a respectable body of men, would not place such a form of continuous temptation in their way; whilst, as to the public themselves, particularly females, this plan has long been strongly objected to. Why should not a rich proprietary have for their omnibuses

* Letter lxxi.

termini-houses of their own? Therein a large part might be made to pay their own expenses by affording, at a cheap rate, tea and coffee, and even dining accommodation, to the proprietary servants, whilst rooms enough would remain for passengers to shelter and wait in, for the purposes of offices, and as a look-out for the time-keepers, whose weather-bearing capabilities seem now to be on a par with a church vane or barn weathercock. Harshness gives no facility to labour, and that the world may depend upon. What an improvement such houses would be over existing circumstances! Instead of the gin-shop bar, and the public-house tap-room, the men would have a place for decent rest, for purposes of cleanliness and for changing clothes in wet and bad weather, instead of being, as now, compelled to sit or stand the day through in the same soddened clothes. We scarcely need a registrar-general, or a physiologist, to point out the physical benefits which would arise out of such improvements. But whilst the gin-shop and the tavern are made any part of the connecting link between the public and their accommodation, many of the evils complained of, both by servants and masters, must still exist." *

Their Temptations to Embezzlement.

Embezzlement is also a great temptation to omnibus men. No effectual check can, in this country, as in Paris, be devised on their receipts. Various plans have been tried, but the result has been found to be, that the manifestation of suspicion only increased the evil, and that the men became honest somewhat in proportion as they were trusted and confided in. At the present time, a conductor may be discharged at a day's notice, and the true reason not assigned; and proprietors are supposed occasionally to commission a friend to ride an entire journey and to count the passengers,

* "Working Man's Friend," August 3, 1850.

in order that the report may be compared with the way-bill, which the conductor fills in. Still there is much temptation to fraud. This is supposed by no means to be practised to the same extent as at first, but no doubt there are still many petty delinquencies on the part of some of the men employed. While the men are so over-taxed in work, it is not to be expected that they will be of the first order of servants. Mistrust, and liability any day to be discharged without a reason being assigned, add also materially to the difficulty. "Not many years ago, the horses in omnibuses and carts were a disgrace to civilized humanity, and, as Mr. Youatt justly says, 'there was an atrocious system of over-work;' but proprietors, at length finding that the speed the public more and more required in vehicular accommodation would never be attained by over-worked, ill-fed, worn-out hacks, changed their plan of horsing the metropolitan stages, with a result that is visible in every street, to every eye. . . . Give but omnibus servants that proportionate rest which civilization demands for its laborious classes, and proprietors will soon find a respectable class of men demanding service. A relay system would give partial rest on alternate Sabbaths to every man, and enable him three days a week out of every seven, to cherish the domestic affections, and to advance in some degree with the other classes in mental and moral culture. As it is, these men say, 'they have never an instant to read book or paper; most of the circumstances of the day which influence so beneficially the other processes of labour, pass by almost unknown to them; and what little they hear, even when a passenger condescends occasionally to converse with them, usually concerns a fancy spaniel or a horse-race.' Information addressed to them rarely takes a higher flight than this. . . .

"Throughout every inquiry made into the state of the labouring classes, from the testimony of every manufacturer,

capitalist, and master, both French and English, who has, through his own practical operations, proved the truth, as well as worth, of enlightened views of labour, we have testimony, that it is not by mistrusting a low, ill-paid, uneducated class of servants, but by trusting, and well paying (even in some cases to the extent of an interest in the concern), a body of educated and responsible servants, that capital is best gathered and increased.

"To show that there exist moral qualities, which might be made equivalent to those needs of honest service, were but these reciprocal duties of masters and men better understood, the spirit of fellowship amongst the men themselves bears evidence. According to the Act 6 and 7 Vic., drivers are held responsible for all accidents and damages done to property; and whatever the amount of such damages may be, the proprietor can recover it from his servant, or, as is usually the case, by stopping the amount out of wages. Mostly, in occurrences of this sort, the men assist each other by their contributions, as they also do in cases of sickness or distress amongst themselves. The proprietaries have, in too many instances, sought, rather than rejected, a low class of servants." *

Urgent Appeal as to the Heathenism of so Large a Body of Men.

"Let us only seriously imagine these 10,000 men, with a corresponding proportion of women and children, all concentrated in one spot, instead of, as now, scattered through various districts of the metropolis; let us try to think of them as inhabiting a separate portion of London, and exhibiting palpably to the eyes of the neighbouring people all the peculiar characteristics of what they practically are, HEATHENS IN THE MIDST OF A CHRISTIAN CITY. If Christians saw them thus locally isolated, and their condition more

* "Working Man's Friend," August 3, 1850.

strongly brought to the light by viewing them in the mass, we are sure that the sympathies of Christians would be as much drawn out towards these unfortunate classes as they now are to the dark tribes of Africa, or the more polished Heathens of China.

"Yet wherein lies the difference? Only in this: that in Christian England the wants of civilized people, and too often the requirements and example of real Christians, force these 10,000 men to be habitual Sabbath-breakers, and, consequently, as much estranged from God and the realities of eternity, as if they were dwellers in a land that knew not God." . . .

"Ten thousand men in London alone! Would that these and their too-much neglected families, a total, probably, of some [30,000 or] 40,000 souls, could be collected together as one distinct perishing population, their spiritual condition made apparent, and the absence of all remedy hitherto existing brought vividly home to the consciences of Christians!"

"It is indeed no narrow question, but an evil of gigantic dimensions and of peculiar moment. When recently, the religious spirit of the country was roused in respect of the transmission and delivery of letters on the Lord's-day, it was stated that, setting aside 2,000 persons in London unemployed on Sunday, there were 10,000 in the provinces, holding situations directly from the Postmaster-General, all engaged for the Post-office, in the every-day business of life, some part of Sunday. The hardship so inflicted was thought, and justly so, to be grievous. But the writer pleads, not for 10,000 scattered throughout England, but for 10,000 in the metropolis alone; and those not partially employed only, but interminably and slavishly,—on the Sunday exactly as on other days. This phase of London life is truly surprising in its character, and cannot but induce thoughtfulness in every Christian mind."

Reference to the Efforts of the London City Mission, in a Pamphlet entitled "The Omnibus Men of London."

"With respect to these men, how little has been done for their improvement! The London City Mission supports one solitary missionary 'to omnibus-stations and cab-stands;' but even this limited agency, in the summary of subscriptions on the cover of the 'Mission Magazine,' dwindles into a 'Missionary to *Cabmen*;' thus leaving the vast numbers of men employed in connexion with the omnibuses of London almost uncared for. . . . More might surely be done by a wealthy city;—and shall it not be done?" *

It is added, with much truth, by the writer of the interesting pamphlet just quoted from:—"So vast is the work of this admirable Society [the London City Mission], that it can scarcely touch *the case* described in this paper. . . . The establishment even of a large corps of special missionaries to omnibus men, however valuable and desirable, would only achieve a certain reformation and improvement in individuals. The *system* would remain. Can nothing be attempted to reach and loosen the fetters of this? The evil is, that though 'the omnibus men of London' are really and truly servants of the public, they are under the control of a few proprietors. These proprietors, however, derive their remuneration from the public; and is it quite impossible for the religious feeling of a large proportion of the customers to be brought systematically to bear upon the masters? These points the writer throws out suggestively." †

Recent Efforts of Omnibus Servants themselves to Improve their Condition.

Some of the omnibus men are themselves now seeking to

* "The Omnibus Men of London; their Occupations, Lives, and Deaths," pp. 25, 6, 24, 14, 31.

† Pp. 31—2.

have their condition elevated. The following is an extract from a speech delivered at one of the Meetings which have been recently held by them for that purpose. It is from the Rev. W. B. Mackenzie:—

"He said they were met to consider the present condition of a large and industrious class of men, and to devise some means for the improvement of their condition, which was a great deal harder than the public were aware of. It only required that the attention of a benevolent public should be drawn to their condition, in order that it might not only be alleviated, but entirely reformed. Whenever great evils were found to exist in this land, such was the national spirit, that from the moment of its discovery its hours were numbered. Improvements were sometimes slow, but when the public was once aware of the nature of the evil, the improvement was always sure. So it had been with the mining population, until recently; they had suffered under all the evils arising from children and females working in the mines, but the public became acquainted with it, remedies were applied, and their condition had undergone, and was now undergoing, the greatest amelioration. The omnibus servants might rest assured that the public would not show less gratitude to men from whose services they derived such manifold convenience. He was not very old, but he could well recollect the different state of things with regard to conveyance under the hackney-coach regime, and the public too well appreciated the conveniences and advantages of the present system of transit, not to be quite willing to support the drivers and conductors in any scheme which would tend to their improvement either in a social or religious point of view. . . . He inquired the other day of a driver about their meal times, and found that the time allowed them for their dinners was only seven and a half minutes! and the breakfast which they had before starting, was almost the only meal they had during the day, which deserved the name.

It was true that a driver might occasionally have a day's rest, but it was only by paying a substitute, and even that was unwillingly accepted, because the horses got accustomed to their regular driver, and did not go well with strangers. The situations of the conductors were even more precarious; many of them were only daily servants, and how was it possible for them to take any interest in the prosperity of their employers, when they were not sure of remaining with them a single day? The sure way to render a servant not trustworthy, was not to trust him. Another of the crying evils of the present mode was the drinking habits which it almost forced upon the men. Could it be possible for men to avoid drinking, when they stopped at public-houses, wet, cold, and weary from the continued fatigues of a long day? . . . He entered into a long detail of the various circumstances which led to the untimely deaths of large numbers of the omnibus servants, and for the accuracy of which his having attended their dying moments enabled him to vouch, and concluded with an earnest appeal to the public sympathy on behalf of such a hardly-used and hardly-worked class of men. The proprietors took care to let the horses rest 1 day out of every 4; and why should not a man, having a family to provide with comforts, an eternity to attend to, a death to prepare for, and a Saviour to meet, have the same indulgence allotted to him as to the brute creation?"

The Grand Junction Omnibus Company.

A new Omnibus Company, called "The Grand Junction," is contemplated at this moment, and some progress has been made towards its formation. It is registered by Act of Parliament, and the capital it is seeking to raise is 100,000*l.* in shares of 5*l.* each. "The scheme embraces the prominent features of the Parisian omnibus system, including arrangements for correspondence of different lines of route, so that

passengers for cross routes may change their conveyance without paying a second fare. There are also to be waiting-rooms, time-tables, and return tickets; and the fares are to be on a scale of unprecedented moderation. The scheme promises an amount of locomotive accommodation far beyond anything before attempted. But a still more interesting feature in the arrangements of the Company is its bearing upon the moral, social, and religious well-being of what may truly be called the Omnibus Community. The hours of daily labour are to be reduced to 12; proper time is to be allowed for meals; every man is to have alternate Sundays entirely free from labour, and on other Sundays, liberty is to be given for attending divine service. The movement is in the right direction; and its benevolent objects must command sympathy. It is satisfactory to observe that the new company propose, if possible, to carry out their plans rather by an amalgamation of existing interests than in the spirit of reckless competition. . . .

"At a Public Meeting held at the Eclectic Institute, Denmark-street, Soho, on Wednesday, October 13, 1852:—The Secretary, Mr. Scully, in explaining the origin and objects of this Company, stated that it was the intention of the Company to abolish Sunday traffic as far as they were concerned, and thus give the whole of their servants that day for relaxation, instruction, and religious services. It had been found that Sunday traffic was an exceptional traffic, and taking it altogether, perhaps, not profitable; but whether that was the case or not, the Company were so fully convinced of the manifold advantages of abolishing Sunday labour, that they, at least, would act upon the determination he had stated. The Company also made provision in its deed for setting aside part of its profits towards endowing and properly providing for their superannuated servants, and also a burial fund in case of death. He believed

that these arrangements, in conjunction with superior accommodation for the public, would be sure to secure the co-operation of those who felt an interest in measures calculated to improve the condition of the labouring classes. So confident did the Directors feel upon the subject that they had that day ordered a number of omnibuses to be constructed on the principle of the model omnibus which had been exhibited for the last 2 days. The first order would be sufficient to cover 1 line of traffic in the metropolis to begin with. The Directors would gradually occupy other lines in connexion with it, and afterwards graft upon the system, the parcel traffic also." *

Should this scheme succeed, it will, of course, be most important. But it should ever be borne in mind that, after all, the Gospel of the Lord Jesus Christ is the sovereign and only remedy for human disorders. Civilization is calculated to prepare the way for religion, but it is far more frequently that religion is the means by which civilization is advanced. A force of special missionaries would doubtless lead *to the remedy of many social evils*, as well as be made the means of diffusing the knowledge of salvation. It has at present not even received a *trial*, either by the London City Mission or by any other Society. All which has been done has been the visitation of the men in the omnibus yards, or in cases of sickness at their abodes, when these have happened to be in the districts of City missionaries and Scripture-readers, or when a Christian minister has rarely endeavoured to give passing instruction. As an illustration of this character of Christian effort, the following are given as

Extracts from 3 Reports of Missionaries of the London City Mission during the present Year, on their Visits to Omnibus Yards:—

Report 1.—"I am accustomed to visit the 8 omnibus-

* Prospectus of Grand Junction Omnibus Company.

yards of the district, in which there are 33 omnibuses, requiring 330 horses to work them, and employing 115 men, that is, 33 drivers, 33 conductors, 11 washers, 5 chaff-cutters, and 33 horse-keepers, making together 115. They all have to work the 7 days. Many of them have told me they don't know the day when they saw the inside of a place of worship. I think some of them would attend the means of grace if they had the opportunity, and all of them would be glad to have the Sabbath to themselves. The masters that I have spoken to on the subject all think the men ought to have a day's rest in the seven, and would be glad to adopt any plan if it could be shown them how it is to be carried out; but they say that the public compel them to work on the Sabbath, and that they are obliged to work in order to keep down their expenses. These, however, are excuses which will not bear scrutiny. I visit these men at their work every alternate Sunday afternoon, when I always find them willing to receive the tracts, and most of them will listen to the remarks that I have to make, but as a body of men they are the most immoral and ignorant that I have met with. They are especially addicted to drink, with all its attendant evils. . . . .

"I trust that I have been made useful to a man named ——, living at No. —, —— street, who for the first time opened his mind to me while visiting at the stables more than a year since, when he said, 'I am convinced that I have done wrong all my life in not attending to those things that you have been speaking about, but what am I to do? If I was to follow your advice and go to a place of worship I should have a nice life of it.' Soon after this he was taken ill, and confined to his home, where I continued to visit him. He remained in an unhappy state of mind for some time, believing that he was too great a sinner to be saved—so much so that his wife said he was going mad, but now I trust he has been led to see the all-sufficiency of the Saviour.

He attends a place of worship as often as he can, and his wife says that he is no sooner in-doors than he gets his Bible and begins to read, not only to himself, but to her also. I am glad to be able to say that she is also inquiring after good things. She said on one occasion that she had always looked upon religion as a very gloomy thing, but since her husband had taken to it, she had begun to think all was not right with herself. She now attends with him a place of worship. His attendance, however, is necessarily only occasional. But he reads his Bible, and continues to manifest concern for his soul."

Report 2.—"The number of yards, omnibuses, and omnibus-men in my district, stand as under:—

Yards.	Omnibuses.	Drivers & Conductors.
1	24	72
1	18	54
1	8	24
1	3	9
1	4	13
1	3	9
Total . . 6	60	181

"At first, and for some time, I visited these men on the Lord's-day exclusively. For some time past recently, however, I have called on them occasionally on the Sabbath, but chiefly on a week-day, because on week-days I meet with the coach-builders and blacksmiths as well as with the omnibus-men and horse-keepers. I not only present each man with a tract, but as far as practicable draw their attention, separately, to the relation in which they stand to God, their spiritual necessities, danger, and destiny, the provisions of the Gospel, the fact that redeeming mercy is all-sufficient to transform, elevate, and eternally save even them, &c., &c., and when surrounded by some 4 or 6 men

(which is not unfrequently the case) portions of God's word are read and explained by me, and their attention to what has been said affectionately entreated. Sometimes they will endeavour to blunt the edge of an appeal to the conscience by alleging their inability to attend to religion, arising from the fact that their employers compel them to 'work as hard on the Sabbath as on any other day, and even harder,' and by expressing it as their opinion that their masters ought to answer for their sins. Their repose is disturbed, however, by my custom of inquiring whether their masters will answer for their swearing, drunkenness, and other irregularities, and by showing that their general ungodliness proves that they are themselves daring transgressors against God, and therefore are obnoxious to the threatenings of his Word. Although I thus endeavour to deal faithfully with their souls, even the more hardened and obdurate among them have long since discontinued every indication of hostility and ill-will; and it were easy to show that many of them receive me, and listen to me, with feelings of apparent affection and gratitude. The smiths when about to strike the red iron will beg me to 'mind the sparks,' and will subsequently lay down their hammers for a few moments and listen to God's word; the horse-keeper when 'singeing' his horse will, unsolicited, bring his gas-burner to my side to light me while I read a portion of Scripture; and when in the larger yards I have approached a number of them standing together, I have overheard the welcome, 'Here comes our old friend.'

"If it is remembered how degraded and destitute the generality of these men are, and that the amount of toil exacted from them (beginning at half-past 6 in the morning, and not ending till near 11 p.m., and frequently not till after midnight) constitutes them little better than slaves, there seems but little encouragement to look for bright results. But when it is also remembered that under the operations of

the Omnipotent Spirit of God 'lions and beasts of savage name, put on the nature of the lamb,' hope cheers the desponding heart, and success sooner or later is still prayed for, and looked for by me.

"In the month of May last, a man named ——, formerly living at No. —, —— mews, died of consumption, after a lingering illness. I visited him regularly while he remained in the district, and several times, at his own request, after he was removed from it. He searched the Scriptures daily himself, and listened earnestly to instruction and prayer. When I last saw him (about 12 hours before his death), he expressed a hope, and I really believe it was a well-founded one, that he was going to be with Christ.

"At the present time, the case of a man, named ——, appears increasingly hopeful. This man works in —— mews, and is the father of a somewhat large family. He manages to follow his wife on a Sunday evening (himself perhaps half an hour too late) to a Wesleyan chapel, and assures me that he attends to private prayer. His wife has voluntarily assured me that her husband is very often talking about the missionary.

"A young man, who formerly laboured in —— mews, called after me some 3 weeks ago, and with apparent pleasure and gratitude informed me that he had left the mews, had obtained a respectable place, and was now attending church on the Sunday.

"The number employed in —— mews is not so large as it formerly was, a large number of horses and omnibuses having been sold by the firm with which it is connected."

Report 3.—"There is no class of men for whose spiritual and temporal state I feel a stronger sympathy than those connected with our metropolitan omnibuses.

"There are 7 yards and stables in the district, worked by about 36 men. I have also a number of drivers, conductors,

and horsekeepers living in the district, who are connected with other yards. Their state, spiritually, morally, and physically, is very bad. Among the whole number, I am only acquainted with one man who is to any extent influenced by Divine truth. There is not one who frequents the house of prayer, and, as a natural consequence, they remain dead in trespasses and sins. Drunkenness and swearing prevail to a fearful extent among them, their children are neglected, and their homes are often dirty and unhealthy. Their physical state is worse than that of any other class of men I am acquainted with. I am now more particularly referring to horsekeepers. They frequently complain of their work 'breaking them up.' They suffer mostly from rheumatism and chest diseases. There are several causes which produce this state of things. The horsekeepers work from 6 or 7 o'clock in the morning till after 12 at night, and drivers and conductors from 8 or 9 till 11 or 12 o'clock. They are constantly exposed to the weather, and many are badly paid. They have but short intervals for food, and consequently no time for spiritual or mental improvement, to attend to family duties, or to enjoy the pleasures of home. But these things, bad as they are, would not have such a crushing influence upon the men, if they were not robbed of 'Heaven's antidote for the curse of labour,' the blessed Sabbath. Theirs is incessant toil from year's end to year's end, except when interrupted by illness. Each omnibus always runs an extra journey on the Sabbath, if the weather is fine. A horsekeeper once said to me, 'We poor fellows only know it's Sunday by having more work to do, and by seeing other labourers at rest.' One man I visited when ill, told me that he had not been into a place of worship for 12 years, and another for 8. The only difference I notice in the yards on the Sabbath is, that the stable-men get forward with their work in the morning, so that in the afternoon,

they may snatch half an hour, between changing their horses, for home, or spend it in drinking together in the hay-loft.

"When I commenced visiting the district, I found them a difficult class to work upon. I was received in several yards with cursing and bitterness, and I was turned out of others. I soon found with these, as with other classes of men, that a knowledge of their condition and habits of life was absolutely necessary for efficient visitation among them. I felt it prudent to devote part of the Sabbath to them, as they received me better on that day. I made a rule not to go into the yards till the roughest of the work was over, and, when there, I avoided conversation with any man I saw hurrying to get the horses ready for his omnibus. By these means I gradually overcame their opposition, and gained their confidence. I am now blessed in being able to make known to them the tidings of great joy, designed for all people. I now go into the yards, give tracts, and, where opportunities offer, get into conversation with the men. I am often able to read from the page of life while I stand among them, and sometimes I sit upon a truss of hay, with several men round me, listening to its teachings.

"The migratory habits of the men, and the difficulty in the way of forming an acquaintance with them sufficiently intimate to be able to report faithfully, will prevent much being known till the day of the Lord shall declare it. But, though this is the case, it has pleased the Lord to strengthen and encourage me with several proofs that he is the faithful God.

"Mr. ——, who lived at —, —— street, is a horse-keeper. He has four children. He rejected my tracts with oaths when I first went into his yard, and his wife refused to admit me into the house. Their opposition gradually gave way, and I induced the wife to attend my meeting.

Soon after they expressed a wish for a Bible, and I gave them one. I had the pleasure of knowing that it was often read. I went to see them one Sunday afternoon. After I had closed my Bible, he said to me, 'There is one thing that has lately made us miserable,—it is that we are not married, and God is angry with us. Soon after you gave us the Bible, we began to save up our money to be married with, but the children were taken bad with the fever, and we spent it.' As I saw that to live longer in sin was bitter to them, I mentioned their case to the Rector, who kindly married them free of expense. The Sunday after their wedding I called upon them. As I entered the room, I said, 'Well, Mr. ——, are you happy?' 'Yes, Sir,' he replied; 'I was never so happy in my life. Thank God that you came to see us.' His wife then joined in the conversation. She kissed the youngest child, which was in her lap, and said, 'I love my children better. I feel as if I had a right to them. I am so happy that I am a wife.' He has left off both drinking and swearing, and their home has much improved. A short time back I was visiting a bedridden old woman, who had been moved into the house. She remarked to me, 'that God was very kind in sending her there, as the horsekeeper's wife, who lived up stairs, came down and read out of the Bible to her every evening.' This I considered as a pleasing circumstance, and as manifesting a sign of spiritual life. The cases of both husband and wife are decidedly hopeful.

"A man, named ——, worked in one of the yards. He never opposed me, but from the first received the Word gladly. He had not been into the house of prayer for six years, and he was fearfully ignorant of Divine truth. I was interested one day with something he said to me, and I asked him if he read his Bible, as he appeared to know more than he once did about Gospel truths. 'I can't get time to

read the Bible, Sir,' he replied; 'but since you came among us, I'll tell you what I do. I get my horses forward on Sunday evenings, so that I have half an hour before changing horses for myself. I then run round the corner to the Methodist Chapel, and stand in at the door while the sermon is going on.' The man continued to do this for many months, and there was a visible change in his life and conversation. He has lately left my district.

"Mr. ——, who lived at —, —— street, is a coarse, ignorant man. He worked in one of the yards. I frequently spoke to him about his soul and the Saviour, but was unable to get on friendly terms with him. One day the woman he lived unlawfully with run after me in the street, and said that her husband had poisoned his hand, and that the doctor had told him he was in danger of losing his life. She added, that he had asked several of the men 'to look out for the parson that goes about, and get him to come and read his Book to him.' I went immediately, and found him anxious to be instructed in the things of God. I was pleased to discover that words I had dropped in the yards were remembered by him. I visited him through a long illness, and induced him to separate from the woman he was living with. A moral change was the result of my efforts, but more than this I am unable to say.

"The condition of these men is worse than it formerly was. The horse-keepers, some five or six years back, used to have half of every other Sunday for themselves. Three years back they had half of every fourth Sunday; but during the time the Exhibition was opened this small boon was taken from them, and has not since been restored. I feel strongly on behalf of these oppressed men. I think their condition a disgrace to us as a Christian people. When I meet with men opposed to the proper observance of the Christian Sabbath, I point them to the condition of these

horse-keepers, as a proof of the baneful influences of uninterrupted toil, and also as a proof of the mercy of God in protecting the poor man's Sabbath with all the power of a Divine sanction: 'In it thou shalt do no manner of work, thou nor thy servant.'"

The Introduction of Omnibuses has brought more together the different Parts of London.

There is one result which has followed from the establishment of London omnibuses, which calls for a concluding remark. It has removed to a great extent the barrier which previously existed between one part of the metropolis and the other. "The West-end," before omnibus days had arrived, was far more distinct from the East than since. It was only rarely visited, except by its own residents and their friends. But now, the West has become familiar to all, and is most extensively resorted to for purposes of both trade and pleasure. That which omnibuses have effected in this respect is precisely what it is so desirable should be effected on behalf of omnibus-men. They ask that other classes should acquaint themselves with their position, in order that pity may be exercised towards them, and the charitable hand of Christian benevolence stretched out for their aid.

Concluding Appeal.

Far more needs to be done for their welfare. They have been too long neglected and forgotten, as a class. They have carried Christians in their omnibuses, but Christians have little carried them in their hearts. Are they sometimes rude and unmannered? What else could be expected in men who are so deprived of time and opportunity for improvement? Instead of these circumstances hardening us against their instruction, they only illustrate how urgently

this instruction is needed. The Gospel will elevate them. They are now estranged from, and unacquainted with, its blessings. Let our readers consider for a moment how it would be with them, if they were thus situated,—if *they* had no Sabbaths,—if *they* could never enter the house of God,—if *they* were robbed of almost every endearment of social life, and through a long London winter, saw their children only asleep,—if *they* had only the public-house in which to take shelter from the wet, and cold, and fatigue, of the sixteen hours' daily labour,—if *they* were treated with almost constant scorn and suspicion, and had as their associates only those whose position was alike disadvantageous. It is easy to blame *these men*, but how would it have been with *ourselves?* God in his great goodness has dealt more mercifully with us. His providence has cast our lot more favourably; and his grace alone has made us to differ. But these men are our brethren. They minister to our comforts. They have introduced a new order of convenience and luxury, which would have surprised a former generation. Let us, then, consider them as *above* their cattle, and as possessed of souls in value equal to our own. And let us not be unmindful to provide for them means by which their peculiar snares may not prove their eternal ruin, but by which their souls may be sanctified and fitted for glory.

CHAPTER V.

THE IRISH OF LONDON.

Their numbers—Their country and their race—St. Patrick—Subsequent wars—Conquest of Ireland by Henry II., and its subsequent oppression by the English—The Reformation in Ireland—The Protestant colony of Ulster established—The battle of the Boyne, and its consequences—The Union—Remarkable increase of population in Ireland during the close of the eighteenth and the commencement of the nineteenth centuries—The pleasing peculiarities of the Irish character—Their hospitality—Their strong natural affection—The native Irish poor more virtuous than the English poor—Even the good qualities of the Irish cause them especially to need faithful and judicious counsel by visitation—The excellences of the Irish character are beheld in London in their rudest form—How Popery has marred and debased the Irish character—The Irish have been made thereby idle—They have no proper feeling of independence—Their disloyalty—Their spirit of persecution and hatred to Protestants—They require one hundred missionaries or Scripture-readers, in order that the Gospel may be brought to their abodes—The remarkable success of recent efforts for the conversion of the Irish to the Protestant faith in their own country—The same agency, for the effecting of the same results, is what is especially required for the Irish of London—Cardinal Wiseman's recently published pamphlet denouncing this agency in London—Soundness of Protestant feeling among the English working-classes—Indications of a Reformation among the Irish in London, which shall resemble in its extent and reality that which has recently been effected in Ireland—The persecution which the recent London converts have had to endure—General

expectations of Irish Romanists that Ireland will soon become a Protestant and England a Popish country—The causes of the extensive emigration of Irish to London in recent years—The better class of poor emigrate from Ireland to America, and the worse classes to London—The divisions of the Irish of London into "Cockneys" and "Grecians"—And into Connaught and Munster men—Immigration of immoral Irish women—The numbers of the Irish of London who can read English and Irish respectively estimated—Irish Protestants possess more Scriptural knowledge than English Protestants—Extreme ignorance on scriptural subjects of Irish Romanists, illustrated by examples—The Irish on arriving in London rapidly lose their previous religious habits—London considered by them as an Infidel city, in which, without loss of character, they may live in the neglect of all religious observances—The prevalence of drunkenness among the Irish and English compared—The rookeries, the parts of London in which the Irish chiefly dwell—The occupations of the Irish of London—Especial suitableness of Irish Scripture-readers or missionaries for Irish districts, and the more especial facilities with which they may be obtained—Future hopes.

Their Numbers.

From a careful inquiry made in 1851, by the missionaries of the London City Mission, it was ascertained that about one family in every seven of the families under their visitation was Irish and Roman Catholic. And it appears fair to assume that the proportion in the remaining visitable parts of the metropolis is much the same. Among the operative classes in London, therefore, nearly 200,000 belong to this class. It is the largest class which exists among our teeming population. No other class at all approaches to it. Two towns only in all England number more people, with all classes combined, than the Irish poor alone of London. The number is one-fifth of what the whole of Ireland itself contained but two centuries since, and one-tenth of the entire population at only the commencement of the last century. The metropolis of England probably numbers more Irishmen

among its inhabitants than the metropolis of Ireland itself. The Irish population of London equals the entire population of the three next largest towns of Ireland, viz., Cork, Belfast, and Limerick. Ireland would require to give up entire a dozen other of her largest towns to make up the numbers of the poor Irish in London. So vast a class, all immigrants who have traversed the ocean to reach us, renders a brief allusion to their own country, and its history and condition, important at the onset.

Their Country and their Race.

The mere fact that, according to an estimate made in 1831, 5,340,736 out of 14,603,473 statute acres are waste and unprofitable, illustrates how little of industry and enterprise there has been in that unhappy country. And the decrease of its population in only ten years, from 1841 to 1851, by 1,659,350,—a number in itself greater than the entire population of the island in 1731,—illustrates how fearful must have been its recent sufferings.

Yet Ireland possesses as a country great natural advantages. Its climate is, generally, conducive to health, being free from those extremes to which large tracts of land are subjected. Great facilities are afforded to commerce, scarcely any part of the large island being more than 50 miles distant from the sea, and the moisture which this circumstance occasions is favourable to tillage, while it creates, with mountain scenery and extensive lakes, natural beauties which, in themselves, are calculated to attract the tourist from our own shores, to spend a portion of his time and his savings on Erin's shores.

The Irish race also possess many decidedly interesting and valuable characteristics. Their origin is Celtic, and they are descendants of the brave and renowned Gauls. Ireland was not peopled from Britain, although the two are

in such proximity to each other, neither has its history at all resembled our own. Not a single Roman is supposed to have set foot on Irish ground for nearly 400 years after the Romans had military possession of Britain.

St. Patrick.

Christianity was introduced into Ireland at a somewhat earlier period than with ourselves. This was the work of St. Patrick, in the year 432. Before that time, although some few of the Irish had embraced the new religion, the great mass of them were heathens. There is so much of legend which has been since mixed up with the life of this saint, that it is now difficult, or, rather, impossible, to ascertain the facts of his history and mission. It would appear, however, that civilization and art had for so early an age made previously some progress in Ireland, and that there was a general, warm, and almost enthusiastic reception of the efforts of the apostle. The form of Church government which he introduced was Episcopal. Art and civilization still further advanced after Christianity was received, and the two or three succeeding centuries were probably the most prosperous epoch in the history of the country.

Subsequent Wars.

The government of the island was monarchical, but the mutual disputes and warfares of the petty princes, and the frequent depredations of Danes and northern pirates, render the annals of Ireland for 3 or 4 centuries succeeding this a melancholy series of feuds and disasters.

Conquest of Ireland by Henry II., and its subsequent Oppression by the English.

At length the King of Leinster, being expelled from his rule, fled into England, to our Henry II., for succour. Pope

Adrian IV. had shortly before (in 1157) made a grant of Ireland to Henry, on the condition that he compelled every Irish family to pay a carolus to the Holy See, and that he held it as a fief of the Church. The Pope therefore gave his ready consent to the restoration of the exiled ruler. An armament was fitted out, and the English, in 1174, conquered the entire island. Henry afterwards visited Ireland, received the submission of the King of that country, as well as of the petty princes, and from that time our Sovereigns have taken the title of "King of Ireland." * The country was at this period portioned out among the English conquerors, and English laws and customs were soon after introduced. By the time of Edward IV., a law of this description had been passed:—"That it be lawful to all manner of men who find any thieves robbing by day or night, or going or coming to rob or steal, or any persons going or coming, having no faithful men of good name and fame in their company in English apparel, that it shall be lawful to take and kill those, and to cut off their heads, without any impeachment of our Sovereign Lord the King. And of any head so cut off in the county of Meath, that the cutter and his ayders there to him, cause the said head so cut off to be brought to the portreffe to put it upon a stake, or spear, upon the castle of Trim; and that the said portreffe shall testify the bringing of the same to him. And that it shall be lawful for the said bringer of the said head to distrain and levy by his own hand (as his reward) of every man having half a ploughland, one penny; and of every man having one house and goods, value 40 shillings, one penny; and of every other cottier having house and smoak, one halfpenny." "Here was a fruitful source of murder! All the evidence required of the cutter of the head was, that it was

* For some period, however, they were called only "Lords of Ireland."

the head of a Milesian, or Irishman; that the man was not in company with any of the English settlers; and that, *in his opinion*, he was 'going to, or coming from, some bad errand.'" *

In the same year, in 1478, an Act was passed, called "The Apparel and Surname Act," compelling the Irish to dress like the English and to adopt their surnames.

"For some centuries after the settlement of the English, efforts to improve the people by religion and literary education were conducted on a principle as unjust as impolitic. All attempts at bettering their condition were limited to the English settlers or the inhabitants of the pale, those of the rest of the island being treated as enemies. To such a height was the distinction carried, that whilst the murder of an Englishman was death, that of a native was suffered to go unpunished, provided that it could be proved he was mere Irish, and not one of the 5 bloods of the O'Neills, O'Melaghlins, O'Connors, O'Briens, and M'Marroughs, who were admitted, by special favour, to the privileges of English subjects. It was not till the reign of James I. that the whole of the island was allowed to participate in the protection afforded by English law." †

Till the time of our Henry VIII., there were constant efforts on the part of the Irish to shake off our authority, to which they were very averse, as we sought to force our habits upon them, which were much in opposition to those to which they were tenaciously attached, and the efforts were as constant on our part to oppress and subjugate them.

The Reformation in Ireland.

The Irish had succeeded in freeing themselves to a con-

* Taaffe's "History of Ireland."

† Cyclop. Britannica, article, Ireland, contributed by the Rev. Edward Groves, Record Office, Dublin.

siderable extent when the Reformation in England took place. Until our conquest of Ireland, in the reign of Henry II., Ireland, like England, had retained much independence of Rome, and appointed her own bishops. This privilege was, however, afterwards ceded by succeeding English Kings, who did not care to sacrifice for Ireland what they were jealous of for England, and which established the connexion of Ireland more closely than that of England with Rome, even although St. Patrick had not himself upheld the superadded doctrines and practices of Rome which the Reformation again removed. The Pope soon began to tax Ireland heavily, which created great distress; and the bishops appointed by him were equally rapacious and intolerant, in imitation of their spiritual head. The consequence was, that, at the time of the Reformation, "whatever pretensions may have been justly advanced by Ireland, in previous ages, to the title of 'the island of saints,' an examination of its subsequent condition shows that its profession of Christianity had become such as to preclude its continued claim to that appellation, and that it was weighed down by a burden of corruption and error."

"It was by the abrogation of the Papal supremacy and the assertion of the Sovereign's right to the undivided dominion over all his subjects, as well ecclesiastical as civil, that the first advance was made towards the reformation of religion,—the providence of God converting the counsels of the Monarch, for the maintenance of his own royal prerogative, into the means of purifying and renovating his Church. King Henry having succeeded in causing his supremacy in the Church of England to be 'recognised by the clergy and authorized by Parliament,'* was desirous of establishing the like supremacy in the Church of Ireland, 'forasmuch as Ireland was depending and belonging justly to the Imperial

* English Statute, 26 Henry VIII., c. 1.

Crown of England.*'"† The Archbishopric of Dublin being then vacant, the King appointed to it Dr. George Browne, a confirmed Protestant. The numerous difficulties with which this exercise of authority was accompanied are thus enumerated by Mant:—

"The general condition of the country; the disunion, dissensions, and mutual jealousies which prevailed among different classes of its inhabitants, especially between those of different national origin or parentage; the hereditary antipathy in the descendants of the earlier inhabitants against the Sovereign, as not of indigenous extraction, nor a native of the soil; their prevalent disposition to indulge in resistance to his authority, and to seek assistance from foreign powers to support them in their resistance; the remoteness of their situation, which rendered them less accessible to the visitations of the King's power, and less fearful of his indignation; their continual intestine agitations, which had indisposed the mind, and afforded little convenient occasion for speculative inquiries and for intellectual or spiritual improvement; the absence of any pervious extraordinary impulse for directing the mind to seek for knowledge, and the want of literary institutions for giving efficacy to the impulse, if it had existed; the people's habitual subjection to their clergy, and the ignorance of the clergy themselves, and their blind and superstitious devotion to their ecclesiastical superiors; the long and deep-rooted prepossession in favour of one who had pretended to supreme authority in the Church for 3 or 4 centuries, and whose character they had been accustomed to venerate as all but divine; and, with all this, a persuasion of the fact, that the earliest English King who had claimed dominion in Ireland derived his claim, in the

* Irish Statute, 26 Henry VIII., c. 5.

† Bp. Mant's "History of the Church of Ireland," vol. i., pp. 105—7.

first place, from a Papal grant, so that the royal authority, however it may have been afterwards upheld, had been originally, as they were taught to believe, founded on a power which it now sought to displace and supersede: these and the like impediments in the state and prepossession of the inhabitants co-operated with the zeal of the Primate in obstructing the inroad which the dominion of the Sovereign was attempting to make on that of the Pope." *

An Act of Parliament was passed at this time, directing that spiritual promotions were to be given "only to such as could speak English, unless, after 4 proclamations in the next market-town, such could not be had." All who were appointed had also to take oath that they would teach the English language and preach only in that tongue, which rendered the proceedings still more unpopular.

The Protestant Colony of Ulster Established.

"In this and the succeeding reigns of Elizabeth and James I., the English Government having now the double motive of effecting a religious as well as a civil reformation in Ireland, applied themselves with great energy to the recovery of their authority; and, after a tedious series of rebellions and confiscations, succeeded, at length, in the beginning of the 17th century, in making the entire island shire-ground, and planting a numerous Protestant proprietary in Ulster. . . 511,465 acres of land in that province became vested in the Crown, and James I., after removing the Irish from their hills and fortresses, divided the land among such of his English and Scottish Protestant subjects as chose to settle there. This northern part of Ireland has ever since remained Protestant, but, being most distant from

* Vol. i., pp. 108, 109.

England, there is very little immigration here from thence. The great body of the native Irish in the other provinces still continued, however, attached to the Roman Catholic faith.

"In 1641, a rebellion, having for its object the overthrow of the new establishment in Ulster, comprising 40,000 settlers, and the restoration of the old proprietors to their estates, broke out among the native Irish, and was afterwards joined by the chief Roman Catholic nobility and gentry. The result of the civil wars which ensued was, the suppression of the Irish and Roman Catholic party, and a general confiscation of their lands." *

The Battle of the Boyne, and its Consequences.

The old party again rose to considerable power on the accession of James II.; and when that Sovereign retired to Ireland, after the revolution of 1688, they supported his cause through an arduous war of 3 years, until after the battle of the Boyne they capitulated. Many left the country, but those who remained were treated with extreme severity. "On the part of England, it was supposed, that as Ireland had been subdued by force of arms, the inhabitants ought in every respect to be subject to the victorious state, and that the interest of the English ought on all occasions to be consulted, without regarding the inconveniences which might ensue to the Irish. A very different idea was entertained by the Irish, or, at least, by the patriotic party among them. They rejected all notions of dependance upon the British Ministry and Parliament; and though they acknowledged the King's right of conquest, they most positively

* Cyclop. of Society for Diffusing Useful Knowledge. Article, Ireland.

denied that the British Parliament had any authority whatever over them."*

The Union.

This state of things existed for another century, when the American and French revolutions created a democratic spirit among the Irish Protestants, in which they were soon joined by the Roman Catholic peasantry. On the suppression of this rebellion, the Act of Union was passed, in A.D. 1800, by which England and Ireland became an United Kingdom.

For a long series of years Ireland had been regarded by England almost in the light of "an enemy." In the words of the late Thomas Moore, "The successive enactments against the 'mere Irish' exhibit almost every form of insult and injury that the combined bitterness of hatred and contempt, could, in their most venomous conjunction, be expected to engender."†

Great efforts have been made since to benefit Ireland and to retrieve old wrongs, and although beggary and rags meet the visitor there at every turn, at least, in the more Romish parts, the sums of money which have been expended on this "sweetest isle of the ocean"‡ by the united Parliament, with the design of improving its social and moral condition, have been immense. Its harbours, the navigation of its rivers, its canals, its railways, its roads, its prisons, its penitentiaries, its asylums, its colleges, its public buildings, its constabulary force, the draining of its land, have cost the nation at large many millions of pounds, while the country has been favoured beyond the other parts of the United Kingdom in exemption from the assessed and income taxes. Large sums have also

* "Encycl. Perthensis." Article, Ireland.
† Thos. Moore's "History of Ireland," vol. ii., p. 288.
‡ Campbell.

been spent in national education. The expenditure of the Parliament for this purpose in 1850 was 164,577*l.* These acts of favour to Ireland have had their influence; but the difference in creed, reviving old animosities, has frustrated, to a great extent, the success of the efforts,—an impediment which was not expected to have continued the dissension at the time of the Union. Nor, indeed, would this have been the case, in all human probability, if unprincipled men, well acquainted with the national character, had not exercised their power to mislead and estrange the people who, when separated from such dominion, have always proved themselves to be a loyal, a contented, and a thriving nation.

Remarkable Increase of Population in Ireland during the close of the 18*th and the commencement of the* 19*th Centuries.*

The degree of prosperity to which Ireland attained during the last half of the 18th century is, however, worthy of notice. England, Wales, and Scotland, did none of them make such rapid strides in population as did Ireland, with all her oppression. From the returns of the hearth-money collectors, Ireland, in 1754, contained but 2,372,634 persons. In 1788, Mr. Bushe's estimate of the population was 4,040,000; and in 1791, the hearth-money collectors returned it at 4,206,612. In the year of the Union it was estimated at about 5,000,000.

Since then, till recently, the numbers continued to increase with great rapidity. The first regular census of the population was taken in 1821, when it amounted to 6,801,827. In 1831 this was increased to 7,767,401. And in 1841 it had reached 8,175,124. Scotland is a mere trifle smaller,* but had only 2,620,184 people. In Scotland there were only

* The relative number of square miles in Scotland and Ireland is 29,600 and 32,000.

89 people to the square mile, but in Ireland there were 252.

So very rapid an increase in population illustrates the capabilities of the country and the people. But the failure of the potato crop and emigration have of late years fearfully thinned them, and brought over an immense number of Irish to our shores, and especially to London, Liverpool, and Bristol.

The pleasing Peculiarities in the Irish Character.

The Irish possess distinctive peculiarities of character, in some respects of an agreeable and interesting nature. These are described very correctly in an important lecture delivered on December 6, 1852, on "The Irish in London," at the Music Hall, Store-street, by the Rev. Samuel Garratt, the Minister of Trinity Church, Little Queen-street. "Having (he writes) been engaged for 2 years in labouring in a part of St. Giles's, crowded with Irish, those who have invited me to speak on this subject suppose that I ought to know something about it. . . . In fact, in what I have to say, I am obliged from the circumstances of the case to depend mainly on what I have seen myself, or heard from others engaged in the work, and especially those zealous co-operators in every Christian enterprise in this metropolis—the City missionaries. I cannot refer you for my authority to books, but if you wish for confirmation, the Irish in London are our neighbours, and I can at least say this—Go and see!" Mr. Garratt then remarks—"A very little acquaintance with them is sufficient to discover, in spite of all their social degradation, a peculiarity of character which would blend most usefully with that of their Saxon neighbours. The English labourer, with all his manliness and honesty, is often wanting in intellectual acuteness and in imaginative glow. In both these characteristics the Irish

excel. There is an ingenuity of thought which contrasts strangely with the clumsiness of hand, and a perception of what is beautiful which is incongruously associated with the most total want of all comfort.

"I do think that a few rays of Irish imagination, a little more play of fancy, more exuberance of joyousness, and more brightness of hope, would greatly add to the happiness of our own poor. They live too much in the present, while the Irishman lives too exclusively in the future. I would bring down the one to the present routine of daily duties, and raise up the other to brighter anticipations. I would put more good sense into the Irishman, and more poetry into the Englishman. And in this way I cannot but hope, that even intellectually, morally, and socially, they may do each other good; and that the English character, retaining its own solidity, may acquire the gracefulness of the Irish, and while equally useful, become more pleasing, demand as much of our approbation, and more engage our love."

The remark of Dickens, "An Irishman must be gone to the bad entirely when he cannot smile," affords an illustration of Irish character which cannot but be admitted to be interesting and pleasing. Their constant buoyancy renders Irishmen often very acceptable as missionaries and Scripture-readers. They are seldom heavy or prosy in imparting instruction, and their address and natural humour will often gain a hearing to their message, even where prejudice against it exists.

Their Hospitality.

Their hospitality and kindly feeling towards their countrymen and kindred are further excellences in which the Irish stand pre-eminent. The sketch, given by the same excellent clergyman, of the arrival of an Irishman in London, is quite characteristic:—

"Imagine an Irishman just arrived from the green mountains of Kerry, in Drury-lane. Perhaps he has come alone, leaving his wife and children to follow, when he has laid up enough to bring them. And in this case they have to wait long, for it is seldom that the Irishman earns more than enough to keep himself alive. *But he does not lose his affection for them. He says, and says truly, that 'the days are weeks, and the weeks are months,' till he sees them again.* Or perhaps he brings them over with him, and the man, and his wife, and half a dozen shoeless and stockingless children, are looking about a dark court to find a night's lodging. They are sure to meet some one with whom they have some sort of acquaintance or connexion. *Or if not, the Irishman,* HOWEVER POOR, *never wants hospitality.* They show it in what seems to us a strange way. The family is all welcomed to the fourth corner of a third floor back, in all the other three corners of which some family is domiciled. The landlord of this room has let two of the other corners, keeping the third and fourth for himself; *and then, when these poor 'creatures' are shivering in the cold outside, it is not in his heart not to let them occupy the fourth corner, for one night, rent free.* He knows that under the New Police Act he is liable to be fined for overcrowding his room, but he runs that risk, *and thinks himself doing right.*"

Their strong Natural Affection.

The exercise of this feeling towards relatives is also accompanied with provident habits, in which the Irish are sometimes considered to be deficient. Probably generous habits would be a more correct term. But the following extract from the "Twelfth General Report of the Colonial Land and Emigration Commissioners, presented to both Houses of Parliament by command of Her Majesty," and published last autumn, illustrates the very great extent of Irish

savings, out of very small incomes, where natural affection has strongly operated. Having stated that the total emigration from Ireland, in the 10 years from 1841 to 1851, was estimated at 1,289,133, and during the year 1851 alone, 257,372, the Commissioners proceed,—

"The misery which the Irish have for many years endured has destroyed the attachment to their native soil, the numbers who have already emigrated and prospered remove the apprehension of going to a strange and untried country, *while the want of means is remedied by the liberal contributions of their relations and friends who have preceded them. The contributions so made, either in the form of prepaid passages, or of money sent home,* AND WHICH ARE ALMOST EXCLUSIVELY PROVIDED BY THE IRISH, were returned to us, as in

1848,	upwards of	£460,000
1849,	„	540,000
1850,	„	957,000
1851,	„	990,000

"And although it is probable that all the money included in these returns is not expended in emigration, yet, *as we have reason to know that much is sent home of which these returns show no trace,* it seems not unfair to assume that, of the money expended in Irish emigration in each of the last 4 years, *a very large proportion was provided from the other side of the Atlantic.*

"*The* SYSTEM *of sending out one or two members of a family to work out the passages of the rest, is stated to be now* SO GENERAL *in Ireland, that* A VERY GREAT INCREASE *in the amount of the contributions can scarcely fail to take place. . . . So far we feel confident, that so long as the necessity for such contributions continues, they will not fail to be forthcoming.*"

The Native Irish Poor more virtuous than the English Poor.

Nor, indeed, ought that unfavourable judgment to be passed on the Irish, on account of the crowded state of their rooms, which, at the first blush of the matter, we might be disposed to do. Mr. Garratt remarks very truly with reference to it:—

"You must not suppose that this wretched way of living is felt by them to be uncomfortable. They have no taste for anything different. The misery of an Irish hovel is proverbial, and though I think that some of them do miss the hills and the valleys outside, yet the accommodation inside is not worse than they have been accustomed to. Their habits are set immeasurably lower, as far as the comforts and decencies of life are concerned, than those of our English poor. And it is one great problem which is ever occurring to the mind of the thoughtful observer, how they can be raised."

It is also especially to be noticed, to the honour of the Irish, that, *in spite of this crowded and promiscuous living and sleeping*, as a nation they are, as to all offences against purity, more virtuous and moral than our own poor, and it is only as they become corrupted *by a long residence in London*, that offences against the seventh commandment become common among them. In their own country they are an example to us. Violations of the marriage tie are there almost unknown, an illegitimate child can scarcely be found, and young women who have committed themselves are scouted society in a manner which has no parallel in England among the same classes of the population.

Even the Good Qualities of the Irish cause them especially to need Faithful and Judicious Counsel and Visitation.

But there is a dark as well as a light side to the picture.

Even the natural good qualities of the Irish require discipline and the frequent word of the faithful and judicious friend to prevent their leading them astray. They have, for example, great fluency in speaking, and express themselves with far more ease and gracefulness than the English. They are never at a loss for words, and they speak with a glow and warmth which reaches the heart. Now even the most phlegmatic Englishman is sensible of the truth of the sayings of St. James, that the tongue, although so little a member, is always ready to "boast great things," is more difficult to control than the mighty ships "driven of fierce winds," or to tame than the most unruly "beast, or bird, or serpent," and, like a small spark, kindles a great fire. Is it to be wondered at, then, that, in reference to the natives of the sister isle, the expression has become a proverbial one among ourselves—"Irish brawls?"

So, also, the Irish excel the English in their imaginative faculties. But what valuable talent can more need to be directed aright, and what class of persons more require a Christian visitor of judgment and experience, than those who have been possessed by God with such a gift?

Their Claim as Immigrants into, to them, a Strange Land.

Then again, a large number of the Irish in London are as strangers in, to them, a strange land. Dire necessity has driven most of them here, and others of them have come possibly to escape from oppression and priestcraft. And God represents that He himself is the patron of such, and that we are to be imitators of Him towards them. "*The Lord* loveth the stranger, in giving him food and raiment. Love *ye* therefore the stranger." "If a stranger sojourn with thee in *your* land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. . . . I

am the Lord your God."* If under so exclusive and restrictive a dispensation as the Jewish, these were to be the laws for *their* governance, how much more binding are they on *ourselves*, guided as we are by the far *more* liberal spirit of the new economy! Is it not also a matter of honour to us that we should be a refuge to the distressed and the oppressed? And in our idea of "refuge," what *Christian* heart must not include a refuge for the soul no less than for the body? Nor ought we to forget to ask whether we have not ourselves, as a nation, been guilty parties in occasioning very much of the misery which the Irish have endured. They are, moreover, although strangers, yet our own fellow-subjects, having resorted to us from a kingdom which we have agreed to consider as "united" to ourselves, and entitled to all our immunities, privileges, and advantages.

The Excellences of the Irish Character are beheld in London in their rudest form.

The extreme ignorance in which the poor Irish have been left in their own country gives us illustrations of a fine natural character, only in its rudest, wildest, most uncivilized and undisciplined form. They are about as ignorant of the Gospel as if they had come from some heathen land, for the priests in Ireland teach less even than the priests in England.

"For the most part, the native Irish of London know nothing. They cannot express one dogma of their faith distinctly, and are not at all acquainted with those distinctions in which the Roman Catholic poor in this country are trained. You must speak to them as if they were children. And they are more easily reached by the heart than the head. . . *Very few of them have seen*, and fewer still possess, *the Bible*. They will often bring out some book of devotions

* Deut. x. 18, 19; Levit. xix. 33, 34.

as the Word of God, and seem quite unconscious of the difference. They take their religion from the priest, and obedience to the priest is the chief part of their religion. So long as they remain Romanists, they are incapable of being affected with arguments, and when they become Protestants it is difficult to keep them from transferring to the minister the same blind faith which they have reposed in the priest." *

How Popery has Marred and Debased the Irish Character.

But Popery does more than leave fallow the mind. Wherever it exists, it debases the character of the people. And it has done so with the Irish, as it would have done with us, if God in his great mercy had not delivered us from the oppression. Just as in Switzerland, the very appearance of the country, of the houses, and of the people, will determine whether the cantons through which you are passing are Protestant or Romish, so is it in the smaller cantons of the courts, and alleys, and streets of London, in which English and Irish respectively, and ordinarily distinctively and with little admixture with each other, fix their habitations.

The worst parts in the character of the Irish of London are, that they are idle and dirty; that they are without that honourable independence of mind which is so valuable a feature in the English character; that they are essentially disloyal, and that their feelings towards our Protestant population are those of animosity, persecution, and cruelty. These are the peculiarly dark spots in their picture,—and these are simply and only the stamp which Popery has placed on them, to manifest that they are hers. They are "the marks of the beast," in every place and in every age. And it is these repulsive points which render the

* Garratt's "Irish in London," pp. 190, 197.

Irish so unpopular with our own working-classes, and to a certain extent, with our Protestant population in general. Indeed, where Popery is bereft of outward power, as in Ireland, and is yet largely developed, it reveals some of its most odious qualities more glaringly than under other circumstances. The antagonistic form which it is there led to assume develops a coarseness, a rancour, and a disregard of human laws, which sleep under more quiet developments. When Popery in Ireland is contrasted with Popery in most of the countries of Europe, these distinctions will, we apprehend, be admitted by all.

The design which led to the endowment by the nation of Maynooth College, in which the Irish priests should be educated rather than be allured to France or other continental nations for that purpose, appeared fair. But without entering into the question of the policy being strictly right or wrong, or of the general arguments adduced for or against its continuance, there is too much reason to believe that the following statement of a writer favourable to the continuance of the grant is correct: "If candidates for the Irish priesthood had continued to go for education to the Continent, the mere expenses they would have had to incur would have secured to the Church the sons of respectable people. With an opportunity of mixing with foreigners, their manners would have been polished, and their ideas enlarged. Indeed, in the French school of theology, at St. Omer, there is very little of what is called 'ultra-montanism.' On their return they would have been fit to enter into the very best society of Ireland, an intercourse of which the advantages would evidently have been reciprocal. But in the cheap manufacture of priests at Maynooth, instead—like our young Protestant clergy at Oxford and Cambridge—of enjoying the advantages of association with gentlemen and noblemen of *all* professions, their education

is exclusively confined to themselves; . . . and as their life is evidently divested of all refined intellectual enjoyments, none but the sons of small needy farmers and small shopkeepers are willing to embark in it. And thus it may be confidently asserted that among the whole of the Irish priesthood there scarcely exists the son of a gentleman. . . . In the class-books, ultramontane principles are irrevocably implanted in their heads, their discipline breaks down their minds, abject subjection to their superiors crushes their spirits; in fact, not only is the system altogether one of utter slavery, but it ends in the slave becoming a tyrant."*

The recent addition to the Maynooth grant has increased the number of priests in Ireland, which was not needed, as the population has decreased, instead of increasing the quality of the education imparted.

But to refer more in detail to these failings of the Irish:—"It is not his being a Celt that makes the Irishman in London what he is. There is nothing in Irish air or Irish birth that is unproductive of energy, or industry, or truth. Wellington was an Irishman; and among those whose names are held in honour and respectful love in our own Church, for bold straightforwardness, as well as manly eloquence and Christian love, are some whose very names declare them Celts. It is not Irish air in infancy, or Celtic parentage that has made the Irish in London what they are. It is nothing else but the withering curse of that anti-Christian system, which blights where it falls, and through the soul itself crushes and tramples on the man. . . . Rome's religion unmans a nation. It produces a slothful, indolent, and improvident character. It either divests the man of the sense of personal responsibility, or plunges him into a hopeless despair. . . . Hence the crouching spirit, and the untruthful spirit. . . . This influence of the Romish system

* Sir Francis Head's "Fortnight in Ireland," pp. 394—5.

lasts when the faith of Rome has been relinquished. It forms the great difficulty in the way of missionary effort." . .

The Irish have been made thereby Idle.

" The Irishman has not been long in London before he finds reason to wish himself back again. . . . . Nothing is to be done here without strenuous exertion. And though an Irishman sometimes works hard when he is at work, he never *likes* hard work. He is too fond of talking, and smoking, and drinking, and shrinks from exertion.* Besides which, it is very difficult for him to get work. Most likely he knows no trade, and if he does, an English artizan will hardly work with him. Our poor Irish neighbours feel most keenly the dislike in which they are held. It does exist to a great extent, and they exaggerate it. . . . .

" The Irish Roman Catholics neither love labour nor love cleanliness, and Irish converts would take hard work and its accompanying social advantages as a duty rather than a boon. We can only expect habits so deeply rooted to be gradually overcome, and strive to impress on them, what, with all her professions, Rome will never teach her children, that ' those who have believed in God should be careful to maintain good works.' "

They have no Proper Feeling of Independence.

" The native Irishman does not share the Saxon's love of independence. He must lean on some other arm. Like the ivy he needs support, and cannot stand alone. . . . It seems a relief to him to transfer, as he supposes, the whole responsibility of his soul's salvation to his spiritual guide. ' As soon

* While I give this extract from Mr. Garratt as true with reference to the Irish as existing generally in London, I consider it but just to remark that *under proper control* the Irish have proved themselves industrious.

as I have committed a sin,' I heard a woman say, 'I just runs to my dear Director and tells him, and then he says to me, Dear daughter, you must not do so again.' She evidently thought it enough to have opened her mind to her confessor. Having so done, the responsibility she thought was his. Multitudes of these native Irish really believe that if they confess to a priest they may leave it to him to do all the rest. And this is the substance of their belief."* . . .

The same feeling renders them so ready to enter a workhouse, and be kept at the nation's expense. "They will treasure up halfpenny after halfpenny, and continue to do so for years, in order to send money to enable their wives and children, and even their brothers and sisters, when in the depth of distress in Ireland, to take shipping for England. They will save to be able to remit money for the relief of their aged parents in London. They will save to defray the expense of their marriage, an expense the English so frequently dispense with,—but they will *not* save to preserve either themselves or their children from the degradation of a workhouse; indeed they often, with the means of independence secreted on their persons, apply for parish relief, and that principally to save the expenditure of their own money. Even when detected in such an attempt at extortion, an Irishman betrays no passion, and hardly manifests any emotion—he has speculated and failed. Not one of them but has a positive genius for begging, both the taste and the facility for alms-seeking developed to an extraordinary extent." †

Their Disloyalty.

"The Irishman's nationality depends upon his faith. If he is a Protestant, he is in his heart a subject of Queen

* Garratt's "Irish in London."

† "Labour and the Poor," vol. i. p. 115.

Victoria. If a Roman Catholic, he has another allegiance, and owns an authority paramount to hers. The following is a quotation I have met with from the 'Tablet,' the organ of the Jesuits, respecting the feeling of the Irish Roman Catholics in their own land:—

"'It is strange to witness this new phase of the yearning wherewith Ireland for so many generations has turned her heart to France, as to a place from whence cometh help. We believe of course that the danger of invasion is very much overrated, but the eye of the peasant glistens when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming empire, which in his mind is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the sad and sickly heart of his fathers, and have been handed down to him as a stern accompaniment of the anguish which eats into his heart, while with thin and wasted lips he murmurs, 'How long, O Lord, how long?' Yes, these hopes (how could it be otherwise under the established rule?) are nourished in Ireland, and the day when the Vicar of Christ—if this too, as it seems probable is to happen—shall place the Imperial Crown upon the brow of the third Napoleon, and give him the benediction of the Church, will bring joy and exultation and hope to the down-trodden peasant of this land.'

"The 'Tablet' writes of the Irish in Ireland. But it is equally true, though not equally known, of the Irish in London. The Roman Catholic masses in the heart of this metropolis are bound by no tie of affectionate loyalty to our Queen and country. England is to them but a foreign land. They look on the Emperor of the French as the Protector of Romanism, and it would not grieve them to see him triumph over a nation of heretics. Such is the state of feeling of Irish Roman Catholics in London. But on the other hand,

no sooner does an Irishman become a Protestant, than he becomes also loyal to his Queen, and attached to his country. From that moment he looks on his own interest and that of this nation as one, and he counts himself as much concerned in the safety and honour of England, as if he were an Englishman. I simply state the fact. It is one which would be confirmed by every one who knows the heart of the Irish in London. They belong to us nationally or not, as they belong to us religiously or not. The neglect of all effort, for centuries past, to lead these degraded masses into the light and liberty of the Gospel, has resulted in leaving, in the very heart of London, a population, living in the midst of us, but estranged from our religion, our laws, our manners, and our Government."*

That disloyalty of the Irish which gives them a sympathy with a French Emperor rather than an English Queen is further illustrated in the following most remarkable quotation from the "Fifth Letter to the People of Ireland," by a popular Romish Priest, who has recently been preaching much in London, the Rev. Dr. Cahill:—

"Depend upon it that England has sapped her own foundations; depend upon me that France is not settled, and that Europe owes England a grudge, which never will or can be forgiven. Be convinced that, if Prince Albert originated 100 Exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for 7 years—be convinced that after all this display of artful civilities there is not one Frenchman or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. *Therefore,*

* Garratt's "Irish in London," pp. 203—4.

keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power."

It is still more remarkable and deplorable that similar language to this has been addressed to the Irish *very generally* by the priests throughout London during the past year, in the pulpits of Romish Chapels. More, in fact, is expected by the poor Irish in London *in general* from the French than from the English, and the sympathy of the *nation* is more decidedly with France than with England.

Such facts illustrate the truth of the remark of the "Times" on March 3, 1853,—"We very much doubt whether in England, or indeed in any free Protestant country, a true Papist can be a good subject. But if all this had been avowed some years ago, the opportunities of Popery would never have been what they are."

Their Spirit of Persecution and Hatred to Protestants.

The old spirit which lit up the fires of Smithfield against Protestants is also most prevalent among the Irish. As illustrations, the following extracts from the last two Annual Reports of one of the Surrey Chapel missionaries are given:—

"*Report*, 1852.—The deluded creatures in Glass-house-yard are nearly all Irish, and the appearance of a Protestant among them immediately excites their anger. If they could secretly murder him they would not hesitate to do so. Even the children are taught to watch my movements, and their parents will grind their teeth at me as I pass their doors. One woman said recently, 'If you intend to come here you had better order your coffin.' In Gravel-lane there is an Infant School belonging to the Established Church, and the Roman Catholic children, no doubt prompted by their parents, are constantly breaking the windows by throwing stones. A few days since, the door was burst open, and a donkey put in

at the door. Ewer-street runs out of Gravel-lane into Union-street. Whenever I enter the streets I am narrowly watched. If I give them a tract, some of them will light their pipes with it. Others will shout out, 'Here comes the —— missionary! Here is the Government spy! Here is the tormentor!'

"An Irishman recently said to me, 'Here you are again, bad luck to ye. We have no pace hare for the like of ye. Faith, and we war never so tarmented in our lives before. Och! and I should like to roast ye, and all the like of ye! Oh, wouldent I like to have the kindling of the fire, and a drap of whisky over the fun. The curses of St. Michael be upon ye for iver and iver!'

"Another Irishman accosted me in the street, and said, 'Are you the priest?' 'You know I am not,' I replied. 'In whose name then do you come here?' 'In the name of the Great High Priest, King Jesus!' 'By the blessed Virgin, and holy St. Patrick, and by Jasus ye shall not go down here, heretic as ye are, if ye do I will stab you to the very heart;' and he presented a knife with a sharp point, and dared me to stir a step farther. I told him he had no right to stop me on the Queen's highway, and I was determined, whatever might be the consequences, not to be prevented from doing my duty, and rushed past him. He followed me, gnashing his teeth, and uttering the most awful imprecations. An old woman cried out, 'Why did you not rid the world of an inimy, and do God a sarvice?' 'Sure,' said he, 'and if it had not been for my own neck I would, but the —— Protestant Government would have been after me, bad luck to them.'

"In Ewer-street, where I occasionally visit a sick person, I have had as many as six dogs set at me, but through the mercy of the Lord they were not permitted to injure me.

" The foregoing are some of the difficulties which I have had to contend with."

" *Report*, 1853.—In my Report of last year I mentioned the case of a man who threatened to murder me. Near the same spot an Irishwoman cried out this year, ' Oh, you ——— ———, should we not like to have our will of you? and you must look out that we do not. We should like to have the roasting of your Protestant heart.'

" I offered one of the bills on the Crystal Palace to an Irishman, and he said, ' And is it the Crystal Palace you would keep shut; sure, and cannot we go to mass, and then go to Sydenham in the afternoon; and should we get a drop of whisky too much, would not our priest forgive us? Ah, you Protestants have no such privilege. I tell you candidly, it is not going to the Crystal Palace, but being heretics that will damn you all. I only wish we had the power as they have where Francisco is imprisoned, and we would not only confine you, but put you into the Crystal Palace, set fire to it, and blow you all to hell together. And it would be the greatest service done to God and his Church since the times of good Queen Mary!'

" Another said, ' I say, you Protestant, then you still keep on in your hellish work! Ah! the day will come when you and all the like of you will sorely rue the day that ever you circulated that book of yours.' [I really cannot repeat what he called the Bible, the terms he applied to it were so dreadful.] ' I don't know a bigger enemy than you, because you are always telling the people to search it. And take you missionaries all together, you are worse than an army of soldiers against our Church. You have completely inundated this neighbourhood with that book of yours. May the Lord reward you for your pains and your obstinacy! Many an Ave Maria have I forwarded to the upper world for the destruction of you all.'

"The whole of the foregoing are Roman Catholics, for I meet with no direct opposition from others. Although they are awfully indifferent to the truths of the Gospel, I meet with civility and respect from the most abandoned."

The following case, which recently occurred to a woman who had been under the visitation of a London City missionary, and who had eventually renounced Popery, illustrates what the spirit of Popery still is. It is taken from the "Times" newspapers of December 3 and 11, 1852 :—

"*Dec.* 3, 1852.—*Police Intelligence.*—*Southwark.*—Mr. Daniel Donovan, Roman Catholic priest of Webb-street Chapel, New Weston-street, Bermondsey, was summoned before Mr. A'Beckett for committing an assault on Mary Murphy, an Irish woman. . . . . .

"Mary Murphy, a young woman with an infant in her arms, on being sworn, said: That she now lives in Palmer's rents, Snow's-fields, Bermondsey, and that her husband is a labourer; that on last Sunday three weeks she gave birth to a child, while lodging at the house of a Mrs. Harrington, in Ebenezer-place, Bermondsey. She knew the Rev. Mr. Donovan, the defendant; and he called upon her last Friday while she was sitting by the fire, with her child in her arms. . . . . He inquired if she had had a child christened lately. She said that she had, and he asked by whom? and she answered by the Rev. Dr. Armstrong, the Protestant clergyman. The moment she mentioned Dr. A.'s name, the defendant struck her on the side of her head with an umbrella, and exclaimed, 'Don't you think you have sold your soul to the devil?' She replied, that she did not think that she had; upon which he walked out of the room. He returned, however, in about three or four minutes in a passion; struck her three times with the umbrella, in the landlady's presence, and said to her, 'Why don't you send those devils out of your house?' The landlady at first said

nothing in reply; but when he repeated the question, she then said 'she would make her and her child quit the house.' . . . .

" Mr. A'Beckett expressed some surprise that no witnesses were called on either side; and said, that under the circumstances he should send the case before a jury, without making any remarks himself on the subject; and for that purpose should order the defendant to enter into his own recognizance in the sum of 100*l.* to appear and answer the charge at the Sessions."

" *Dec.* 11.—*Surrey Sessions.*—(Before Mr. T. Puckle and a full bench of Magistrates.)

" Mr. Daniel Donovan, a Roman Catholic priest connected with the Bermondsey district, surrendered to take his trial for committing an assault on Mary Murphy, a Protestant woman, under very singular circumstances.

" Mary Murphy, a sickly-looking woman with an infant in her arms, on being sworn said: 'I am the wife of Michael Murphy, a labourer. On Friday fortnight I was living in Palmer's-rents, Snow's-fields, and Mrs. Harrington was my landlady. A Mrs. Winter and Mrs. Geeham lodged there also; and I slept in the kitchen which they all used. I was confined not quite three weeks, and had not been out of bed, only to the fire. I know the defendant: he is a clergyman; and I saw him before and after I was confined... On the Friday in question defendant came into the room, and asked me, " Did I get my child baptized ?" I replied, that I did. He asked whether it was himself who did it? I replied that it was not; but it was Dr. Armstrong. He is a Protestant, and myself and my husband belong to his congregation. Defendant said, " Did you sell your soul to the devil ?" I told him I considered I had not; when he struck me on the left ear with his umbrella. I think in my mind that he was very angry. He went out to the next house,

and returned in a few moments, when he struck me then three times, and I called out for mercy, as the last stroke hurt me. I told him my head was so bad I could not bear it. I was quite weak and ill at the time. As he was going out of the house he cursed me in Irish, and said to Mrs. Harrington, "Get the devils out of your house." She said she would, and took the bed away from me, and I was compelled to sleep on the floor.'

"Cross-examined by Mr. Woollett, who appeared for the defendant.—I came from Ireland about 3 years ago, and went with my parents into Wales. They are Roman Catholics, and I was such until I married. I came to Bermondsey a month before last harvest, and had been at Mrs. Harrington's about 6 weeks, and was to pay her 1*s.* 6*d.* per week. I first knew Mr. Donovan 3 nights after I was confined, when he came to check a man who had troubled me. The police could not take him or quiet him. That was the reason he was sent for. The defendant then left 1*s.* for me, but I did not speak to him. I owed Mrs. Harrington a little rent, but she did not look for it until defendant beat me and told her to turn me out. . . .

"Mary Harrington, the landlady of the house, cross-examined by Mr. Robinson for the plaintiff.—Did not defendant tell you to pitch those devils out of the house?

"Witness.—Yes, he did, in a very civil manner.

"Mr. Robinson.—And you took the bed from under her immediately after that.

"Witness.—I did; but she did not sleep on the floor, she slept on the sacking with her clothes on.

"Mr. Sweatman, a surgeon, residing at Clerkenwell, a member of the Established Church, said, he had known defendant from a boy, and he was a very amiable and kind-hearted gentleman, liberal in the extreme, and very inoffensive in his manner.

"Mr. Kirwan, of George-street, Manchester-square, also spoke in high terms of him, as did Mr. Joseph Luke, of Claremont-street, Pentonville, and Miss Isabella Stephens, of Maze-park, Bermondsey, with whom defendant lodged for some time.

"Mr. Robinson then addressed the Jury in reply, contending that after what the woman had said, the charge had assumed a more serious aspect. No doubt his character was respectable, but they were there to suppress the domination of priests, which now they had a clear proof of, leading them to believe that he exercised a power over his flock which was far superior to the civil authority of the land.

"The CHAIRMAN then summed up the case at great length, reading over the evidence carefully. There were two points for the consideration of the Jury. They must first be satisfied that an assault had been committed, and if so, whether there was any justification. They had heard the whole of the evidence, and it would be for them to consider whether the defendant was guilty or not.

"The Jury consulted for about 20 minutes, and returned a verdict of *guilty*.

"Mr. Robinson said he was instructed not to press for any severe punishment, as his party had no vindictive feeling towards the defendant. There could be no doubt that the assault was committed in a moment of excitement, therefore he had no wish to aggravate the case.

"The foreman of the Jury said they wished to recommend the defendant to mercy.

"The CHAIRMAN said, it gave him great pain to pass sentence on a person of the defendant's position in life, but the Court as well as the Jury were of opinion that not only an assault had been committed, but 3 aggravated assaults were proved upon a poor weak woman. It was an act of religious persecution which no minister of any denomination

could be allowed to exercise in this free country. The defendant had no right to chastise any one on such grounds, and had not the prosecutrix and the Jury recommended him to mercy, the Court would have committed him to prison without a fine. Had it been a Protestant minister or Dissenter, the Court would have done the same, as such conduct would not be tolerated in this country. The Court would take into consideration the recommendation, and inflict a penalty of 5*l.* on him.

"The fine was immediately paid amid the execrations of the mob and dreadful howling of the women, who were in a most excited state, so much so that both the defendant and his accuser were obliged to be sent out privately through the gaol."

A weekly newspaper thus commented on the occurrence,—

"A woman has become a Protestant, and her child has been baptized in a Protestant Church. O'Donovan, hearing this, declares that this Mary Murphy has 'sold herself to the devil,' at the same time, as if to clench the bargain, 'striking her three times near the left ear with his umbrella.' This, however, was a mere ebullition. For on cooler consideration O'Donovan calmly ordered the woman's landlady 'to turn the devils out.' And all potent, a Pope in little, was O'Donovan at the hearth of Mrs. Harrington, the landlady. Donovan had spoken; and Mary Murphy's bed was taken away from her, and she and her child (the baby 3 days old, be it remembered,) slept on the bare floor that night. O'Donovan, after such pious work, went to his bed . . meanwhile Mary Murphy, 3 days delivered, lay on the bare boards. . . . Daniel O'Donovan, we doubt not, never thought himself more truly a priest than when beating a woman, weak with travail, striking her 3 times with an umbrella till she cried for mercy, cursing her in Irish, and bidding her go to 'the 17 devils.' We believe that the

exposure of O'Donovan will do much good. He has been turned inside out, and so exposed looks blacker than even his gown. The religion of Christianity is a religion of protection and shelter. But the O'Donovans, framing it to their own hands, make it a weapon of wrong and persecution. In scorching heat and pouring rain O'Donovan has an umbrella that, in his piety, he may lift above the travail-worn and sinking, but he bethinks him of no part of the umbrella but the stick."

The Irish of London require 100 *Missionaries or Scripture-readers, in order that the Gospel may be brought to their Abodes.*

A more important field than is presented by the Irish in London for missionary effort, it is difficult to conceive. So far as numbers are concerned, they present a larger claim than many of the entire stations of our Foreign Missionary Societies. The Irish in London, of the poorer classes alone, amount to 200,000. But the entire of the "Colony of the Cape of Good Hope" in 1848, was no more, and of the natives there were but 123,719. New Zealand is computed at but from 120,000 to 180,000, and the entire colony of Sierra Leone in 1838 was only 41,551, or scarcely more than one-fifth of the population of the poor Irish of London; while Greenland, that field of successful missionary enterprise by the Moravians is less than a twentieth part of the number. Is it then consistent to send missionaries to those afar off, at a necessarily great cost, and to pass by those who are dwelling in the midst of our own metropolis? The one ought to be done, but the other ought still more not to be left undone. As 500 families, consisting of about 2,000 individuals, are as many as one lay visitor can take charge of with any advantage, there are actually *one hundred* such faithful men wanted for the Irish alone of London.

The Remarkable Success of Recent Efforts for the Conversion of the Irish to the Protestant Faith in their own Country.

Great encouragement exists for such efforts among the Irish from the circumstance of the truly marvellous effects which have within the last few years been accomplished in the West of Ireland. They probably exceed what have been witnessed in any part of England within the memory of man, if not since the days of the Reformation. The last Paper of the Irish Church Missions, issued in the Autumn of 1852, states:—

"This Society was instituted, under its present form and constitution, in the year 1849. . . . The success which has attended it is almost without a parallel. With a few agents, and limited funds, it commenced its labours in the West of Ireland, soon afterwards in the East, and has since embraced a large portion of that country. . . .

"*The Society's Missions in West Galway have, under God's blessing, been the means of rendering a district, extending* 50 *miles in length and* 30 *in breadth, characteristically Protestant, which but a few years ago was characteristically Romish.* In that district, until lately, there were not more than 500 Protestants; there are now nearly 6,000 *converts* attending Church services. 5,000 children are taught in the Scriptural schools. . . .

"Although there has been much opposition and persecution exercised by the Church of Rome, yet enemies and friends testify to the peaceable fruits of righteousness that are to be found amongst the converts, and to the social improvement and industry that abounds wherever the principles of the Reformation have spread."

A statement inserted in the "Times" newspaper for March 17, 1853, gives the following particulars:—

"The work of the Society is carried on in 23 Missions,

which extend into 22 counties. There are besides, 39 Local Committees for Missions, composed of parochial clergy, assisted by the Society, and established in 25 counties in Ireland.

" The Society is now allied with the Irish Society (Dublin), which latter is to confine its instructions to the province of Munster, into which the operations of the Irish Church Missions are not to extend.

" The Bishop of Tuam has confirmed 1,948 converts from Romanism since October, 1849. Eight new churches and several school-rooms have been erected, and are in progress of erection by the individual efforts of Christian friends, for the accommodation of the converts. Over 5,000 children are taught in Scriptural schools.

" In Dublin alone, the agents of the Society made 33,980 visits to Roman Catholic families within the year 1852, whilst large numbers of Romanists attend the controversial sermons in different churches, and the inquiring classes are crowded to inconvenience.

" The Society at present employs 37 missionary clergymen, 21 lay agents, 229 Scripture-readers, and 98 schoolmasters and mistresses. In all 388 agents, besides some hundreds of Irish teachers. This number does not include those employed by 39 Local Committees, whose salaries are paid by the Society."

It is stated by the Earl of Roden, in the small volume published by him, entitled " The Reformation in Ireland," and written immediately after a personal investigation of the results on the spot,—

" The results which have followed these missionary efforts have fully justified the opinion which I always held, that nothing could really benefit our wretched country [Ireland] by improving the character of our people, but the diffusion of Scriptural knowledge amongst them. Surely the

success of this work is a cause for gratitude and praise to God, to whom alone the glory is due. A total change takes place, not only in the appearance of the people, but in their habits and conduct; even those most opposed to the Missions are obliged to confess that no Jumpers (as the converts are called) have been convicted by the magistrates at sessions for theft or other crimes; some may have been maliciously accused, but I am told no instance of conviction has taken place. There are various Societies engaged in this great work, each occupying different localities, none interfering one with the other. The object is so great, and the work so extensive, that all these Societies are most useful. The schools that we have visited in Connemara and West Galway are under the Irish Church Missions; those in Erris and the islands adjoining are under the Irish Society, and the Island and Coast Society; those I visited last year at Dingle and Ventry, in Kerry, are under a separate Mission of their own. . . . I must not omit to mention our Presbyterian brethren, who have also a Mission in the West, where they are not less zealous and active, under the Rev. Dr. Edgar, of Belfast. We had not time to visit them. . . . I would say to any one who may doubt these details, Decide not till you have seen the work yourselves. It is very easy of access, . . . and the scenery itself would well repay the trouble and fatigue of the journey. . . . Sure I am that the Bible is the great remedy for the ills of Ireland, the knowledge of which the people themselves value above all other knowledge, and . . . they are thirsting for it, and anxious to be acquainted with its contents." *

In another part of the book, Lord Roden states:—"The Bishop of Tuam told me to-day (September 4, 1851), that he thought upwards of 10,000 Roman Catholics, including

* Pp. 84—87.

the children, had left the Church of Rome within his diocese. Hitherto I have had little to tell you of violent persecution, the extent of conversion in the district through which we have passed having nearly overcome it." *

His Lordship, in another part, thus describes a confirmation he happened to witness—one only of a series held throughout the country:—"A missionary arrived with a number of converts, who had left their locality, 20 *miles distant*, at 12 o'clock the night before, *and had traversed the mountains all night*, in order to be present at the confirmation. We met them in the morning, greatly fatigued. . . . The morning service was read, and 99 persons, *the great majority of them being adults*, were waiting in the aisle of the church, and in the pews, for confirmation. The Bishop preached an excellent sermon, warning the converts of all they might have to endure, and pointing them to the true source of strength and power, which was to be found only by looking unto Jesus. He received the converts by 12 at a time, and laid his hands upon them, pronouncing the usual blessing. After this most interesting sight, I spoke to several of the adults, some of them aged men, who confessed themselves relieved from a burden on their consciences, which they had borne for many years; indeed, their countenances, I am told, were quite changed, and a cheerfulness visible, unseen in them before." †

Writing from a third town (Belmullet), his Lordship observes:—"Among a population of 6,000 and upwards, no instance, I have been told, has been found of admittance being refused to the Scripture-readers, or attention withheld from the reading of the Word of God. There are upwards of 400 convinced of the errors of Popery, who discuss its tenets among themselves, and crowd the houses entered by

* P. 33. † Pp. 79—80.

the readers and the rector, to listen to the exposition of Gospel truth. . . . There are 4 Scripture schools, attended by 230 Roman Catholic children." *

In the interesting volume recently published by Sir Francis B. Head, Bart., descriptive of his tour in Ireland, in the autumn of 1852, he states:—

"The innumerable conversions which, from their commencement in the little island of Achil, in 1835, to the present day, have been effected in the West of Ireland, from Achil to Dingle, and from Dingle to Oughterard, in the counties of Donegal, Cork, Kerry, and even in Dublin, have been most extensive and extraordinary. For instance, in the town of Westport, there are now 3 Protestant churches, and 5 more in the parish. . . . At Clifden the conversion burst out so rapidly, that already by far the greater proportion of the inhabitants are Protestants. . . . The sisters of mercy zealously combine with the priests to stop the movement, and their efforts are extraordinary. In short, every engine is brought to bear against this alarming conversion; a regularly organized denunciation is levelled against all aiders and abettors of the Protestant missionaries, as well as against any one who affords them any countenance whatever. Any Roman Catholic who listens to a Protestant clergyman, or to a Scripture-reader, is denounced as a marked man, and people are forbidden to have any dealings with him in trade or business, to sell him food, or buy it of him. For instance, a shoemaker at Westport lately seceded from the Catholic Church; the sisters immediately offered him 2*l.* a-week, which he refused. Not a journeyman dared work for him. A priest went round to every man that dealt with him, until only one person would sell him leather." †

It is difficult to say what may have led to results so truly

* P. 54. † "Fortnight in Ireland," pp. 154—5.

remarkable of late years. Nor ought we to look too much to second causes. But it has been ordinarily supposed that they have, in the wonderful order of God's providence, resulted from the famine. The *immense* sums of money so freely and generously raised in England at that time did much apparently to open the Irish heart. Mr. O'Connell and his party had previously persuaded the Irish that the Saxons hated them, would do nothing for their help under any circumstances, and almost desired their blood. The priests also had generally confirmed the truth of these assertions. The common people were simple enough to believe them. But when it was found that in almost every parish in England a larger collection on their behalf was made than had been known to be obtained for any other object, and that there was *manifestly* a *general* zeal shown here to save them from starvation, they saw that the demagogues and the priests in whom they had trusted had deceived them, and that the English, in spite of difference of creed, were truly their friends.

The same Agency, for the effecting the same Results, is what is especially required for the Irish of London.

The same character of agency is exactly that which is also required among the Irish who are to be met with in London, and most encouraging have been the results here.. If not equal to those in Ireland (and they are not equal) they have yet been very large. God's own word, brought by some humble but hearty man, is what is effecting the blessing.

Cardinal Wiseman's recent Denunciation of this Agency in London.

This, however, is considered to be so derogatory to the functions of the hierarchy, that a pamphlet has just been

published in London, dated February 12, 1853, by "His Eminence Cardinal Wiseman," entitled, "The Catholic Doctrine on the Use of the Bible." After quoting a long paragraph from a Report of one of the Auxiliaries of the London City Mission, which the Doctor confounds with a Report of the parent Society, he proceeds—"Not a single clergyman is on the Committee, or holds any office in the Society.* Indeed, by the prospectus it is clear that missionaries and Bible-readers, not the clergy, are the instruments of salvation that its authors look to. They speak of the people as not yet having had the Gospel sent to them. . . . *God* certainly did not communicate to his Church the discovery of this age, that even to others every one is a doctor, and may become an apostle. . . . This is the result of universal Bible-reading. When a country had to be converted, like Ireland, or England, or Germany, bishops and priests were sent, &c. . . . There were not shipped off colonies of artizans, with wives and children, all pensioned for the work, under the title of missionaries, to convert the heathen—men uneducated, unspiritual, unqualified for the work. And why not, as well as now? Because *now* such men are deemed fully qualified if they have only a sufficient supply of Bibles to distribute, in some ludicrous translation, and have themselves learned sufficient of Bible phraseology to perfect them in cant. And at home likewise we *now* see the episcopal office usurped by committees of gentlemen and ladies, who, neglecting all consideration of there being a paid and established clergy, take upon themselves the duty of providing Bible-readers instead."†

* This is not true, even with reference to the Auxiliary referred to. For *many* of its missionaries are both superintended and supported by clergymen and ministers, and *all* of them were only appointed on the examination of six reverend gentlemen.

† Page 22.

The very appearance of such a warning from a quarter so high, would intimate that in the judgment of those to whom it is given, such efforts are producing effect. Nor is it lay agency to which *Rome* objects. The *very High Church party of the Church of England* have alone that scruple. Rome is far too wise in the wisdom of this world to discard lay agency in imparting religious instruction. When it has answered her own purposes she has always extensively employed it, as all history will testify. But that which Rome trembles at is the Word of God, whether written in the book or spoken by the lips, and be these lips laical or be they ecclesiastical, it matters not to her.

Soundness of Protestant Feeling among the English Working-classes.

Very numerous as are the Irish in London, they have not succeeded in bringing over to their religion any portion of our own working population. This alone is encouraging, considering their zeal and our own negligence and indifference. The following quotation on this subject is taken from the "London City Mission Magazine," of November, 1851:—

"The general testimony of our missionaries is, that although from the influx of Irish there has been a great accession to the number of Roman Catholics, there has been no accession at all among the poor from a change of sentiments having been effected. The triumph of Popery in London of late, great as it has been, has been almost exclusively among the educated and higher orders of society. And it has been particularly ineffectual in its effects, God be praised, among the poor. We do not think 50 perverts could be found on our 250 districts, comprising, as these do, probably 500,000 individuals. The following extracts from the Reports of missionaries will confirm this, and will be

read probably with some surprise, but, we feel assured, with a great thankfulness to God:—

"(1.) 'Since I have been on this district (1¾ year), I have not known one case where a nominal Protestant has become a pervert to Popery. But during that time 2 Roman Catholics have left the Romish Church.' (2.) 'I have been on this Romish district nearly 13 years, and not one instance of perversion from Protestantism to Popery has taken place on it during that period.' (3.) 'One of the most wealthy Romish congregations is on my district, and great exertions have been made by those connected with it to proselyte. But I can only number 51 Roman Catholic families, and I do not know of more than 4 or 5 during the 5 years I have been here, who have joined their ranks, and these were rather through the treachery of the clergymen of two Protestant churches. One of these clergymen has since himself joined the Church of Rome, and the other has been silenced by the Bishop of London.' (4.) 'Of the 202 Roman Catholic families on my district, I am not aware of a case where a proselyte has been made to Popery of late, although there are 3 females who became perverts years ago.' (5.) 'During the 5 years I have been on this district, I know of no one proselyte to the Church of Rome among the poor, which is the more remarkable, as 2 clergymen of the Church of England who officiated on the district were seduced.' (6.) 'During 9 years' labours, I have only met with 1 woman, with 2 or 3 of her children, who have gone over to Popery, but I have met with many who have become converts to Protestantism.' (7.) 'In 4 years, I have only known 1 family converted to Popery, and in that instance the poor man has been known to be of unsound mind for years, and has a silver plate in his head. His wife followed him, simply because she thought she was obliged. The late movements have made Popery more unpopular than ever with the

people.' (8.) 'Although the priests are so active on this my Popish district, the only increase in Roman Catholics is from importations from Ireland.' (9.) 'There is neither a single perversion to Popery on this Popish district, nor a single Englishman who is a Papist.' (10.) 'With all the efforts of the nunnery on my district, the sisters of mercy, and the priests, every Roman Catholic here states that he was bred and born such.'

"The testimony of no single missionary is materially different."

Indications of a Reformation among the Irish in London, which shall resemble in its Extent and Reality that which has recently been effected in Ireland.

It may be hoped, however, not only that the Irish will not bring over the English to the Romish faith, but that the English will bring over the Irish to the Protestant faith. There is very much to encourage such a belief. Mr. Garratt's sentiments on this subject are our own:—

"There is no denying that, in spite of every check, the current of opinion among those who influence society (in England) is setting Romeward. . . .

"But while on the upper surface of society the tide is going towards Rome, at the very bottom, among the lowest class, among the Irish, not only in London, but everywhere, there is a tide from Rome. These men have no influence. It would not affect the general religious aspect of the nation, if, instead of being Roman Catholics or Protestants, they were heathen or Mahometans. But though they can do nothing, they may suffer much. They may glorify Christ by patient endurance of persecution for his name's sake. We may be training martyrs. It is in this light I look upon the work among the Irish in London. I trust that, however dark the days that are coming, God is lighting lamps to

shine brighter as the night grows blacker. There is much in the Celtic character to justify this hope. Slow in acting, they are patient in enduring. When they once have their minds opened to the truth, they embrace it with a cordiality and love which seems to say that they will not let it go. And I think, if we look at the records of the past, we shall find that, for the most part, God has honoured with the crown of martyrdom men poor in this world but rich in faith, like the Celtic Waldenses of Piedmont or the Celtic Protestants of London. It may be that God will suffer England once more to fall under the power of the apostasy, and yet enable some of our despised Irishmen to keep alive the light of truth in the recesses of our city, and when the pomp and splendour of this world is given to the beast, to overcome him through the blood of the Lamb, and not to love their lives unto the death."

A further quotation from the "London City Mission Magazine" last referred to, will illustrate the *general* opening of the minds of the Irish, to a greater or less extent, to scriptural instruction :—

"It is ordinarily the case, that after a time opposition becomes very strong, through the interference of the priests, so that missionaries find visitation more and more difficult. This, however, in its turn ordinarily gradually subsides, by perseverance, prudence, and kindness. We add a few extracts from the Reports of missionaries, who have been a long period on their districts, in illustration.

"One missionary writes :—'Of the 79 Romish families on my district, 10 have received the Scriptures from me, and many Roman Catholic families who have left have also had a copy. There are also very few of the remaining families who will not listen while I read the Scriptures to them. The priest has been about among the people in general in *the low parts* of the district, and asked Protestant families to

send their children to the Romish school, and to attend Mass, but I do not know of one instance in which they have succeeded. The priests, I believe, dare not go among the Protestants in the *other parts* of the district.' A second missionary writes:—'In some cases, the Roman Catholics refuse the tracts, being told to do so by the priests, and yet, strange as it may appear, they will allow me to sit down and read with them the Bible. While I have been thus engaged, such remarks as the following have fallen from their lips:—"And sure that's very good." "And that's no lie." I have met with one case of a member of the Church of England inclined to go over to Popery, but, by God's blessing, he was prevented from so doing by the visits of the Mission.' A third missionary, who has been *very* long on his district, writes:—'I find but little difficulty in gaining access to all the Roman Catholics, except one, who is an aged widow.' A fourth missionary, after some length of service, writes:—'There are ordinarily from 70 to 100 Roman Catholic families on my district, but they all open their doors to me, and willingly and cheerfully receive my visits. The great drawback is that they seldom continue more than a few months.' Another missionary, whose length of service has been less, and who has also been less successful in gaining access to Roman Catholics, yet writes:—'Although about one-third of the Popish families refuse the tracts, on the ground either of their not being able to read them, or because they are opposed to their religion and they fear to offend their priests; and although, sunk in ignorance, depravity, and bitter prejudice against all instruction from a Protestant teacher, they constitute a most difficult and discouraging class for the missionary to deal with, I yet feel that there is ground of hope and encouragement. In many cases the tracts are received; in some cases I have the opportunity of reading the Word of God; and even in those cases where I fail of

success in both these particulars, I am generally able to leave with them a verbal testimony to the truth as it is in Jesus.' The statement of another missionary is:—'Of 118 Roman Catholic families on the district, I have free access to 98, and am accustomed to read the Scriptures and converse with them.'

"Even on a district where, with 17 exceptions, the whole of the families are professedly Roman Catholic, the missionary is allowed to visit all but two. The workhouses are another striking illustration of the willingness of the Roman Catholics in general to receive the instruction of the missionaries. In almost all the Unions there is a large number of Papists; but the missionaries find much opportunity of usefulness among them. Where the number of Roman Catholics on a district is small, there is probably even more readiness to receive instruction. The following extract will give an illustration:—

"'I have only 9 Roman Catholic families on my district. To 4 of these I have supplied the Scriptures. 1. To Mr. ——, a journeyman tailor, who has 5 young Irishmen working with him. When I first called, they all refused to listen to me, saying they were not of the same religion. After several visits and much opposition, they, however, accepted a Bible, and now the master reads it aloud, and the men offer their remarks on it; so that in this house a Bible class may be said to be held daily. When I call, they ask me to explain the difficulties which have occurred. 2. To Mr. ——, whose mother died in a nunnery. His grandmother was also in a nunnery, and used to make the wafers. He was brought up in a Romish school. I lent him a loan copy of the Scriptures, which he has been induced to read for himself. He has now nearly read it through. He has been once to St. Martin's Church, and expresses himself as edified by what he heard. 3. To Mr. ——, a journeyman shoe-

maker, who, when I first visited him, called me a soul-destroyer, and spoke many bitter things against me and all Protestants. He has accepted a loan Bible, and appears anxious to understand it. 4. To Mr. ——, also a journeyman shoemaker. He worked with others who professed to be Deists. He has received a loan Bible, which is read to them all.'

"In such cases as the following, the useful working of the Mission is also apparent:—The parties connected with the parish church have lately sold the National School-room of the parish to the Romanists. These latter, by a great effort, had nearly 300 children for some time, but they now do not average 100. I attribute this decrease mainly to missionary exertions." *

What is being effected among the Irish of London may be illustrated by a reference to a single church, that of St. Paul's, Bermondsey, in which a great work has been for some time going on. In little more than a year about 340 adults have renounced Popery there! At first, this was done publicly in the church, but it exposed the converts to so much opposition that the renunciation has been of late made in the house of the Incumbent. Most of these have since become communicants in the Protestant Church, and it is believed that they have been generally impressed with the spiritual power of the truths which they have received. It has not been with them a mere change of creed, but also a change of habit and life. So much has this been the case, that converts may be distinguished from others by their very dress, which has become so much more respectable; and by even their countenances, which appear changed and lit up with animation, through the freedom which they have received. Fully 20 of them have been engaged in seeking

* Since this extract was written by the missionary, the average attendance at the school has further declined to about 30.

to convert their fellow-countrymen, as Scripture-readers, in different parts of Ireland and in English towns. The children also of these converts are brought under Protestant instruction. Five only of the converts have gone back, although most strenuous efforts have been made for that purpose. The woman to whom the priest used such violence, as referred to in a former page, was one of these converts, as her husband had been before. And so great was the disposition manifested to interfere with her at that time, that the missionary felt it necessary to secrete her between the trials in his own house; while a neighbouring missionary, also much implicated in the occurrence, by the advice of the clergy around, felt it a needful precaution, for the purpose of intimidation, to furnish his house with loaded pistols.

The Persecution which the recent London Converts have had to endure.

So great has been the opposition, that even natural affection, and that among a class in whom it is so peculiarly strong, has given way to the bigotry of creed. The dearest relatives have cast from them, as objects of hatred, those whom before they most loved. One woman recently said to a missionary, around this church, "I have one young child, and if that child were but to turn Protestant, I solemnly vow, that I would sacrifice him to God," at the same time taking up a large pair of scissars to show, by action as well as word, how ready she would be, for the sake of her religion, to plunge the scissars into the flesh of her own offspring.

The priest referred to was specially sent to the locality from Ireland, by the authorities of the Romish Church, to counteract the success of the work of conversion which was going on. His knowledge of the Irish language, it was considered, would give him an advantage, where God's Word had begun to be preached in Irish, and where Irish-speaking

missionaries were diligently at work. On his arrival, he sent agents about Bermondsey to find out the residences of those who had professed themselves converts, or who admitted Bible-readers into their houses. He then denounced their names from the altar, and desired the congregation to employ all means to bring them back to the true fold, from which they had strayed, adding, that if they did not succeed, he should employ the authority given him by the Church to curse them. It was, however, quite enough for the priest to denounce the names of these persons, to induce the congregation to use them ill, and, while doing so, they doubtless considered that they were doing God service. The work of persecution forthwith began. Many were knocked down in the public streets, others were beaten and their lives threatened, others were struck with brickbats on their heads. It was with the design of putting a stop to such proceedings that a warrant was applied for against the priest, that it might be shown how English law would not permit such atrocities, but that all in this free country may worship God according to the dictates of their own conscience. And the result of the trial led to his departure from the neighbourhood, while one woman in the Court, at the trial, was so favourably impressed towards Protestantism, especially by hearing the Protestant clergyman request mercy for the priest from the magistrate, that it ended in her renouncing Popery and embracing the pure faith of the Bible. She has ever since herself been most zealous in making converts to Protestantism.

The efforts of the missionaries of the London City Mission have had their share in the success, as will appear from the following extracts from the monthly schedules forwarded to that Society, by the Rev. Dr. Armstrong, Incumbent of St. Paul's:—

"*July*, 1852.—The work of one of the missionaries has

led this month to 12 persons renouncing Popery. I am sorry to say, the persecution has become so hot that he is prevented from visiting some places where he was formerly welcome, but this, I trust, will only be a temporary hinderance. The priests are very violent in their proceedings. The second missionary has been very active and zealous among the Romanists. Two adults will, I expect, soon renounce Popery, and 6 children have this month been induced to attend school.

"*August.*—Since the last return, several have given in their names as converts from Popery.

"*September.*—The missionaries' work is progressing well. Three persons have lately declared themselves Protestants, as the result of their work; but I expect many more very soon, as there is now a great spirit of inquiry.

"*October.*—A capital month. One missionary has brought in 14 converts. He is obliged to be very much with me, helping in the reception of inquirers, which will account for his not having visited more families. One very good convert has been brought in this month by the second missionary. He has many very hopeful cases on his hand, but it must be remembered that his ground is not so advantageous, though most important, as it has not been so much broken up.

"*November.*—Since the prosecution of the priest there has been a great opposition to the entrance of the missionaries, but I trust this will be only temporary. The convincing of the poor people that the priests are not invulnerable will, it is hoped, make a good impression. Indeed, already several, since the trial, have expressed their intention of quitting Popery.

"*December.*—During the month 8 persons have, by the missionaries, renounced Popery, and a great many are influenced by the truth."

To show the difficulties with which some of these converts

have had to strive in the step they have, by God's grace, taken, a few details are given from the last Report of one of the Bermondsey missionaries of the London City Mission:—

"On — —, while he was at work on a wharf, a cask was let fall. It just missed him, and he escaped unhurt. The Romanist who let it fall laughed, and coolly said, 'A good job, if it had killed him.' The poor man has been since frequently pelted with stones, and hurt; but he bears all with Christian fortitude, and says they could do nothing which would more tend to convince him of the errors of Popery.

"— — was knocked down, while standing in front of his own yard; his head came on the curb-stone, and his life was in great danger. The people immediately ran for the priest, who was soon in attendance, but he told him that he was a convert, and wished to see Dr. Armstrong, the Protestant clergyman. The latter at once went, but was quickly surrounded by a crowd of persons, who prevented him from speaking to the injured man. One took hold of a stool and was about to strike the clergyman, but was prevented by another to whom the clergyman was known. I then made an effort to speak to the man, but to no purpose. About 15 women gathered round, and when he tried to answer any question I put to him, they put their hands on his mouth to stop him. He soon became quite unconscious from the effects of the blow he had received.

"The priest, some time since, offered the converts, that if any of them would return to the true fold, he would pay their passage to America. There were only 6 who accepted his offer. These he employed for some time in trying to bring others with them, but they were unsuccessful. On their asking him at length, when they were to be sent off, he told them that they must look out for work in London, and excused himself from sending them to America. They

therefore left him again in disgust, doubly convinced that Popery is a monstrous delusion. They have ever since attended regularly Protestant worship, and they often warn the other converts not to be led away by false promises, but to hold fast the religion of the Gospel. They have thus become strengthened in the faith."

General Expectations of Irish Romanists that Ireland will soon become a Protestant, and England a Popish Country.

As in the early ages of the Christian Church, opposition has only tended to the increase of converts. At the same time, the success in London, or in England generally, has been by no means what it has been in Ireland itself of late, and especially in the western parts of that island. The events of the last year at Bermondsey would lead, however, to the hope, that with increased effort they would more nearly resemble each other. It has been so extensive of late in Ireland, that visitation among the Romish Irish, even in London, will show, they entertain themselves now the expectation, that ere long Ireland will become a Protestant country. This is their own general belief. Nineteen years ago (in 1834) a return was made by the Commissioners of Public Instruction, from which it appeared that there were then in Ireland 6,431,008 Roman Catholics, 852,676 members of the Established Church, 642,356 Presbyterians, 21,808 other Protestant Dissenters, and 6,254 whose religion could not be ascertained. By this return there were 4¼ Roman Catholics to every Protestant. It is believed by those best informed, that at the present time the respective numbers are very nearly equal, while Protestantism has on its side the vast ascendancy in the wealth and influence of the country. It is, however, a most affecting fact to append to this, that the expectations of the Irish of London are not less general, that Ireland will

ere long become a Protestant country, than that England will become a Popish country. They anticipate the latter as firmly as the former.

With a population in the midst of our metropolis undisguisedly and avowedly Romish in its creed, and numbering 200,000 souls, what efforts ought not to be made by Protestants on their behalf! They require to a great extent a distinct agency, peculiarly adapted to themselves. Persons who understand the Irish character, the Irish controversy, and even the Irish language, are the parties needed, as well as men who can endure a large amount of *very* rough work. And less than *one hundred* such men are insufficient for this one class, even to give each separate family a single visit each month. It ought also to be known by Christians, that Irish Romanists are themselves very zealous to make converts of English Protestants. They are urged to do this from the pulpits of Romish chapels. "If," said Cardinal Wiseman to a Romish congregation recently, "all of you can but bring over each one person during the next year, how blessed would be the result;" and then he urged it strongly on them to make the trial. They do succeed, moreover, to a considerable extent, in alluring English Protestants to attend occasional services at Romish chapels. And who shall say to what this may lead, with a population themselves very ignorant and uninstructed? Indulgences granted for each convert, we believe extending to a hundred days, present also a strong motive to effort.

The Causes of the Extensive Immigration of Irish to London in Recent Years.

The causes which have led to such multitudes of Irish coming to this country of late years, are thus enumerated in the "London City Mission Magazine," for November, 1851:—

"1. The recent famine in their own land; 2. The act of landlords and Poor-law officers, who have sent over here those in a pauper condition; 3. The act of the priests, who have told the people that work was plentiful here, and wages better than in Ireland; 4. The competition between the steam-boat companies, which has reduced the rate of passage to so extremely small a sum; 5. The increasing number of Irish labourers employed in the docks and various manufactories, through the willingness of the Irish labourer to work for less than the English, and his ability to live on a cheaper description of food; 6. The desire on the part of those who come over to get over their relations and friends also."

From such causes as these the number of inhabited houses in Ireland in 1851 was 281,104 less than in 1841,—a diminution of 21 per cent. !

"The great influx of the Irish into London was in the year of the famine, 1847-8. . . . 'Between the 13th January and the 13th December, both inclusive,' writes Mr. Rushton, the Liverpool magistrate, to Sir George Grey, in April, 1850, '296,231 persons landed in Liverpool from London. Of this vast number, about 130,000 emigrated to the United States, some 50,000 were passengers on business, and the remainder (161,231) were paupers, half-naked and starving, . . . and became immediately on landing applicants for parish relief.' . . . Of the immigration, direct by the vessels trading from Ireland to London, there are no returns such as have been collected by Mr. Rushton for Liverpool, but the influx is *comparatively* small, on account of the greater length and cost of the voyage. During the last year, I am informed that 15,000 or 16,000 passengers were brought from Ireland to London direct, and in addition to these, 600 more were brought over from Cork in connexion with the arrangements for emigration to the United States, and consigned to the emigration agent here. Of the

15,000 (taking the mean between the two numbers above given), 1,000 emigrated to the United States. . . . Besides these there are the numbers who make their way up to London, tramping it from the several provincial ports—namely, Liverpool, Bristol, Newport, and Glasgow." *

It might have been supposed that the immigration of Irish would have ceased to a great extent after the year of the famine. Such has, however, not been the case in so marked a manner as might have been anticipated, for in 1851 Irish emigration amounted to 257,372. And the reason has been that the potato crop, on which Ireland depends as its staple supply of food, has never since recovered from the injury of that year. It has not yielded since as it did before. The opposition between the steam-companies' vessels has also been so great since, that steerage passengers from Cork to London, who now are charged 10*s.* 6*d.* for their passage, were a year or two since brought over for 1*s.* a-head; and, indeed, at length one company, in order to obtain more passengers than the other, brought them over gratis; nor satisfied even with this, they at length offered the premium of a loaf of bread as a reward to all who would patronize their boats rather than the boats of the rival company. At that time the Poor-law Guardians in Ireland were known to have sent over the paupers for the purpose of getting rid of them. The two steam-boat companies have now coalesced, and the opposition between them has consequently ceased.

The better Class of Poor emigrate from Ireland to America, and the worst Class to London.

In the days of Queen Elizabeth, it was customary to divide the Irish into three classes, "the Irish, the wild Irish, and the extreme wild Irish." The first of these

* "London Labour and the London Poor," vol. i., pp. 112, 113.

divisions comprised the respectable and higher classes; the second, the poor inhabiting the towns and valleys; and the third, the inhabitants of remote country parts, and more especially of the bogs and mountains. The same divisions may be made in the days of Queen Victoria as in the days of Queen Elizabeth. And the class of Irish with which we are most familiar in the courts and alleys of London, are by no means the most favourable specimens of the nation. We are the nearest country to which to emigrate from Ireland, and the Irish who have imbibed the common spirit for emigration, which is now so general there, but who can afford to emigrate nowhere else, come over to us as the nearest and the cheapest port. We therefore get the poorest of the people, almost all of whom come from country parts, and not from the large towns. It is also to be remembered, that the *favourite* country for emigrating to with the Irish is America. Very few Irish leave their native land but with the intention of settling there. They intend their resort here to be only a step towards the accomplishment of that end. They know England, and especially London, to be a place where wages are high, as compared with what they can earn at home; and when they hear that Cardinal Wiseman opened an office for the transaction of business with the Irish, and with the Roman Catholics in general, on his arrival in London, in *Silver*-street, *Golden*-square, and that a large colony of their own poor fellow-countrymen reside in *Golden*-lane, Barbican, they believe the very names denote the wealth which there abounds. As an Irishman recently said to a party who visited him, "Well, I thought I should never here have a day's want. I thought money was almost to be picked up in the streets." They do not regard England with any fondness, excepting that they generally consider the English as honest, although heretics, who will keep their word, and pay them what they agree for.

They generally simply desire to come, in order to obtain money to get over to America. The greater number succeed in their object, and gain enough here to carry them over, living in the interim in a manner, in order to save, which the English would consider an especial hardship. Some few of those who came over have already, by the recent efforts in Ireland, been converted to the Protestant faith. And it is most encouraging to know what large numbers of them become Protestants on their arrival in America, where they can change their faith without being exposed to those annoyances and persecutions which invariably accompany such a step in their own land. Such a circumstance shows, however, how hopefully *we* might engage in efforts to convert them in *this* country. The following extract is from the pen of an Irish priest, named Mullen, and was lately inserted in the newspaper called the "Freeman:"—

"Is there to be no voice raised, no hope held out, that will keep the people at home, and thus save millions from spiritual destruction? I say millions! Here are my facts:—

"The present population of the United States is about 15,000,000, and of these the Catholic Church claims only 1,980,000. From the year 1825 to 1844, 1,250,000 left Ireland, 1,000,000 of whom came to America; the proportion of Catholics amongst these may be fairly estimated at 800,000. Since that period to the present the numbers who emigrated here from Ireland at the lowest calculation were 1,500,000; and taking the Catholics as above, we will have in 9 years 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last 10 years, half of whom were Catholics—say 250,000. Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston) of 1,200,000. Calculating the increase of this number by births at the very small number of 500,000, and

adding, for converts in the larger cities and towns, 20,000, we will have the following total:—

Catholic emigrants from the year 1825 to 1844 .	800,000
Catholic emigrants from 1844 to 1852 . .	1,200,000
Catholic emigrants from other countries . .	250,000
American Catholic population 12 years ago .	1,200,000
Increase by births since	500,000
Number of converts	20,000
Number who ought to be Catholics . . .	3,970,000
Number who are Catholics	1,980,000
NUMBER LOST TO THE CATHOLIC CHURCH .	1,990,000

SAY, IN ROUND NUMBERS, TWO MILLIONS."

But is it not a reproach to London, that so few of the Irish who have immigrated here in recent years should have become Protestants, while *millions* have done so there? And is it not a still greater reproach to us, that while Popery bewails the loss of her sons and daughters to Protestantism in America, it adds its lamentation on their loss, when they immigrate here, to "the moral turpitude of England [which] as a leprosy, spreads its *vicious* infection over others whose innocence and poverty expose them to its *unholy* influence?"*

The Divisions of the Irish of London into Cockneys and Grecians.

Of the Irish immigrants who remain in London, few have any such intention at first. But they gradually become accustomed to the place and its habits, and at length settle down in it. Their descendants are called "Irish Cockneys," and the new-comers are called "Grecians." By these names they are generally distinguished among themselves. And

* "The Lamp."

the two divisions of this class are most distinct. The animosity which subsists between them is very bitter, far beyond that which often unhappily subsists between the Irish and the English. The Cockneys regard the Grecians as coming to take the bread out of their own mouths, and consider their extensive immigration as tending to lower their own wages. Having also succeeded in raising themselves, at least some steps, from that abject poverty and nakedness which distinguished them on their first arrival, they now look on the Grecians as bringing a discredit on their country by their appearance and necessities. There are constant quarrels between the two, and they are so estranged that they will not live even in the same parts of the town, after the first flow of generous hospitality has passed over.

The Irish of London, as divided into Connaught and Munster Men.

The same bitter feeling exists among the Grecians themselves, if they come from different provinces in Ireland. The great mass of Irish in London are from Munster, and especially from the large counties of Cork and Kerry, the most populous parts of Ireland. But there are probably a fourth of Irish immigrants who come from the province of Connaught. These two almost invariably form separate colonies in the great metropolis, with but very little intermixture. Golden-lane is the chief Connaught colony. The old contentions between the different petty kingdoms of Ireland are not yet wholly calmed, and the bringing together of Irish from different provinces into one city does not exhibit them to advantage.

Immigration of Immoral Irish Women.

Another circumstance operates unfavourably on the class of the Irish *in London* as compared with the Irish in their

own country is, that in Ireland there is that regard to virtue in females that no man will marry them after they have once transgressed. Their prospect of marriage afterwards is entirely hopeless there. Nor would an illegitimate child in the family, or in the former generation, or even in the generation before that, give a female much chance. It is, therefore, a common practice for young women who have fallen from virtue to emigrate here, as their only hope, the state of morals here among the poor being far lower than there.

The Numbers of the Irish of London who can read English and Irish respectively estimated.

It is a common mistake to suppose that the Irish in London cannot read. This is by no means the case. Since the Government schools have been established, and the efforts of religious Societies have been enlarged, education in Ireland has become much more general, especially among the Roman Catholics; and the priests, who before opposed schools, have been brought to give their patronage to schools of a certain order, in which the scholars are, at all events, taught to read. The extent to which this is operating, even in the more Popish parts, is evident from the mere statement that these Government schools of Ireland were alone, in 1850, 4,548, which (as the number of parishes in Ireland is only 2,422), is nearly two schools to every parish, besides 124 workhouse schools. The Government schools, moreover, increase annually, although the population decreases. During that year they had increased 133, and the number of children had increased 30,616, making more than a million of children who were under instruction, by far the larger proportion of whom are Roman Catholic. Indeed, at the Training Establishment in Dublin, of 272 teachers who were that year being trained as school-masters and mistresses, 214 were Papists. And all this, it is to be

remembered, is additional to a great variety of other educational efforts, some of which are on a large scale. The consequence is, that there are very few of the Irish emigrants under 20 years of age who cannot read English, and of those above 20, the male population can now also very generally read. The reading of Irish is a higher advance in knowledge. Probably not more than a fourth of those who can read English can read Irish, although Irish is the language which this class ordinarily speak among themselves, and which they know much better than English. The Irish language is one of a somewhat learned character, and is decidedly more difficult than the English. This in itself clearly shows that the nation speaking it could not have been originally of an illiterate order. The peculiarity in Irish of spelling the words so differently to their pronunciation, and of altering the accents and inflexions in the different dialects of the different provinces, without altering the written word, adds to the difficulty of reading Irish in the Irish character. Fully as large a proportion, however, of the Irish of London, especially under 20 years of age, can read English, as of the English poor,—probably a larger proportion. For the purpose of avoiding the taking of Protestant tracts, the Irish will, however, *feign* that they cannot read them.

Irish Protestants possess more Scriptural Knowledge than English Protestants.

Among the Protestant portion of the Irish, there is also *far* more scriptural knowledge than among the English. The circumstances of Ireland obliging examination into the truths of the Gospel, and defence of them, have probably occasioned this, together with the much greater prevalence there than here of what is called in this country "evangelical preaching." In the examination of candidates for missionary

work in London, in connexion with the London City Mission, it has often been a matter of surprise to the author to observe how very much better ordinarily is the Irishman's knowledge of the Bible than the Englishman's. Speaking of candidates who have offered themselves *as a body*, unquestionably the Irish have been far better qualified, in their knowledge of the Bible, than the English themselves.

Extreme Ignorance on Scriptural Subjects of Irish Romanists, illustrated by Examples.

But the Irish professing the Romish faith are almost entirely without *scriptural* knowledge. It is estimated by the Irish missionaries of the London City Mission that scarcely more than 1 in 50 of the Irish immigrants when they arrive here, have ever even seen a Bible, or heard a page of its blessed truths, except those few portions which are made a part of the Romish service, unless they happen to come from the parts of Ireland in which the recent Reformation has taken place, or except they can read the Irish character. Nor is even this the worst. They come here not only without a knowledge of, but with a most fearful prejudice against the Bible. Their religious ignorance is most pitiable indeed. One woman stated lately that she always thought the Holy Ghost and the Virgin Mary were the same. Another woman was heard to be actually cursing God for taking away her son. They will often speak of the Virgin's dreams as important to their future spiritual welfare. A woman recently affirmed, that she dreaded the curse of the priest far more than that of God Almighty. A man also stated, with all gravity, as what he knew, that the consecrated wafer was once impiously cut, and the whole house was at once deluged with blood. Another man stated, and evidently believed what he stated, that a letter was received by the Pope every Saturday

from our Lord Jesus Christ. And another man stated that the present Pope was a cousin of Jesus Christ's. These illustrations, which might easily be multiplied, will show how gross is their ignorance of the Scriptures, and what a reproach it is to us to allow them to remain at our doors uninformed, till perhaps they leave Europe altogether, with no more religious knowledge than when they first approached our shores.

The Irish, on arriving in London, rapidly lose their previous Religious Habits.

The Irish immigrants have been generally accustomed, while in Ireland, to attend mass regularly, and to go to confession twice a-year. When they reach London, many of them continue this habit for a time, but they gradually become more and more remiss, and ordinarily, not being much looked after, they soon almost wholly discontinue attention to religious duties. Even for marriages and burials, although the former is held a sacrament, they resort, in the vast majority of cases, to Protestant churches, finding this to be *legally* of equal validity, disregarding the religious part of the ceremonies, and concerning themselves simply with the secular part of the matter. An important attraction also is that it is generally cheaper to them to resort for such necessary purposes to the Protestant church than to the Romish chapel. For, miserably poor as are the Irish here, and even still more poor as they are in Ireland, they yet, even there, are ordinarily charged by their priests the perfectly exorbitant sum, to persons in their station, of from 20*s.* to 25*s.* for marriage, in addition to the voluntary offerings which are expected from all the friends who attend the wedding, among whom a plate is passed round during the ceremony, into which all are accustomed to drop something. Nor can any circumstance more clearly

illustrate the unconcern of the Romish Church in the Irish poor, than the almost entire absence of effort on its part to prevent their resort to "stray folds" for such purposes, although, in Ireland, the priests are accustomed constantly to impress on their flocks that parties thus married are not married *at all.* There is, to the best of our knowledge, scarcely a Romish burial-ground, accessible to the poor, in all London, for the 200,000 Irish pertaining to her communion. The visitation for religious purposes among these classes by the Romish Church is, as with the Protestant Church, chiefly lay. Sisters of mercy and persons of that description are much more frequently met with than priests, and the visits of the latter are very seldom from house to house, except for some special purpose, such as collecting money. And yet Romish priests in London are numerous. They are probably about 150. In the "Catholic Directory" for 1853, in the so-called dioceses of Westminster and Southwark, there are stated to be—priests, 187; churches and chapels, 112; religious houses of men, viz., the Passionists, the Fathers of the Oratory, the Marist Fathers, the Redemptorists, and the Oratorians, 5; convents for religious women, 23. Of these latter establishments, 19 are in the metropolis, although both the Romish dioceses of Westminster and Southwark have larger boundaries than London itself, and comprise, in fact, the entire counties of Middlesex, Surrey, Berkshire, Hampshire, Kent, Sussex, Essex, and Hertfordshire. The religious women from the convents (who are parties most frequently met with in the houses of the poor) are of different Orders. The following are the names of the Orders to which they pertain:—The Order of St. Benedict, the Order of the Holy Sepulchre, the Order of the Faithful Companions of Jesus, the Order of the Good Shepherd, the Order of the Sacred Heart, the Order of Notre Dame, the Order of the Sisters of Mercy, the Order of the

Ursulines, the Order of the Petits Sœurs, the Order of Our Lady, the Orders of the Sisters of the Christian Retreat, the Sisterhood of St. Elizabeth of Hungary, and the Association of Filles du Cœur de Marie.

The following is a list of the principal Romish chapels in London and its environs in 1853. Foreign chapels are included in the list, because, as the sermon is only an occasional matter, and the rest of the service is alike in Latin in all the chapels, the Irish Romanists can make use frequently of the one with equal profit as the other. Where the date of the erection of the chapel is known, it is added :—

1820. St. Mary, Moorfields.
1841—48. St. George's Cathedral, St. George's-fields.
1809. St. Boniface, Great St. Thomas Apostle, Bow-lane, Cheapside. (*German.*)
St. Joseph, Lamb's-buildings, Bunhill-row.
1847—48. St. John the Baptist, Hackney.
SS. Mary and Michael, Virginia-street, Ratcliff-highway.
St. Ann's, Spicer-street, Spitalfields. (The Marist Fathers.)
1648. St. Anselm, Duke-street, Lincoln's-inn-fields. (*Sardinian.*)
St. Bridget, Baldwin's-gardens, Gray's-inn-lane. (Temporary chapel.)
1847. SS. Peter and Paul, Upper Rosoman-street, Clerkenwell.
St. Patrick, Sutton-street, Soho.
The Oratory of St. Philip Neri, King William-street, Charing-cross.
Bavarian Chapel, Warwick-street, Golden-square.
Spanish Chapel, Spanish-place, Manchester-square.

1793. *French* Chapel, Little George-street, King-street, Portman-square.
1813. St. Mary, Romney-terrace, Marsham-street, Westminster.
Church of the Immaculate Conception, Farm-street, Berkeley-square.
1812. St. Mary, Cadogan-terrace, Sloane-street.
St. Mary, Holland-street, Kensington.
1847—48. St. Thomas of Canterbury, Fulham.
SS. Helen and Mary, Sutherland-place, Bayswater.
1833—36. Our Lady's Church, Grove-road, St. John's-wood.
St. Joseph's Retreat, the Hyde, Edgware-road.
1816. St. Mary, Holly-place, Hampstead.
1847. St. Alexis, Gospel-terrace, Kentish-town.
1808. St. Aloysius, Clarendon-square, Somers-town.
1841—43. St. John the Evangelist, Duncan-terrace, Islington.
1818. St. Mary, Wade-street, Poplar.
1846. St. Edmund, Mill-wall, Isle of Dogs.
1826—27. St. Francis de Sale's Chapel, Chapel-place, White Hart-lane, Tottenham.
1815. SS. Patrick and Vincent de Paul, Stratford.
1848—49. St. George, Walthamstow.
1834—35. Trinity, Dockhead.
1852. Church of Our Immaculate Lady of Victories, Clapham.
1852. St. Mary Magdalene, Mortlake.
1841. St. Mary, Croydon.
St. Elizabeth's Vineyard, Richmond.
1847. St. Thomas of Canterbury, Wandsworth.
1842—43. St. Peter, Woolwich.

There are also various subordinate chapels. There are

also various convents, with chapels annexed, as at Norwood, Hammersmith, &c. The recent date of the erection of so many of these mass-houses shows the supineness of the Church of Christ. Additional chapels are in course of erection at Hammersmith, Kentish-town, Bayswater, Commercial-road, Poplar, and Barnet.

London considered by the Irish as an Infidel City, in which, without Loss of Character, they may live in the Neglect of all Religious Observances.

Others of the Irish immigrants regard London as an *Infidel* city, in which they may do what they please without reproach or damage to their character, and immediately on their arrival they throw off all restraint, and at once disregard their chapel and all the requirements of their religion. They even without scruple eat meat on Fridays, the same as on other days. Both these, and those before mentioned, in a short period have ordinarily arrived at the same point of all but Infidelity, and by the time they have become Irish Cockneys, no term is too bad to describe their character and habits. They run into every evil, become inmates of our gaols, and constitute a considerable part of our criminal population. These Cockneys are probably about a third of the Irish of London, and the Grecians constitute the remaining two-thirds. It is painful to reflect on what these two-thirds will almost inevitably become, at least those of them who remain in London, unless they are arrested in their downward course by religious instruction. Mr. Mayhew's remark on the comparative badness of Irish and English, when Irish have been here long enough, is correct. "I may here observe—in reference to the statement that Irish parents will not expose their daughters to the risk of what they consider corrupt influences—that when a young Irishwoman

does break through the pale of chastity, she often becomes, as I was assured, one of the most violent and depraved of, perhaps, *the* most depraved class." *

The Prevalence of Drunkenness among the Irish and English compared.

Drunkenness is a sin to which the Irish, and especially this portion of the Irish, are much addicted. Not that *as a whole* the Irish in their own country are materially worse in this respect than the English, to our shame be it written. Although the very cheap price at which spirits may be obtained in Ireland presents a special temptation beyond what exists here, it yet does not appear from the statistical returns of spirits consumed as compared with the respective populations, that there is a very material difference. The Irish consume rather the more per head. But with them here, as in their own land, the practice differs from that of the English in this respect. The English who are addicted to drink ordinarily do so more or less habitually, if not day by day, at least as often as the weekly wages come in. But the Irish reserve themselves for special festivals, and special occurrences, when they indulge in intoxication to a most fearful extent, outraging all bounds of order and propriety, and sinking themselves into brutes instead of men. In London, the Irish on the whole are greater drunkards than even the English. Father Mathew's efforts have effected much good, but they are an entire exception to the apparent general unconcern of the priests here to check so very serious an evil.

The Rookeries are the Parts of London in which the Irish Chiefly dwell.

The parts of the metropolis in which the Irish are most

* "London Labour and the London Poor," vol. i., p. 109.

numerous, are in the neighbourhood of St. Giles's, Field-lane, Westminster, parts of Marylebone, Drury-lane, Seven-dials, East Smithfield, Wapping, Ratcliff, the Mint in Southwark, and the crowded lanes and courts between Houndsditch and the new street in Whitechapel. In some of the outskirts there are also a considerable number. This is especially the case in West Ham, Deptford, Poplar, Plaistow, Kensington, Hammersmith, Fulham, Chelsea, Camberwell, and Greenwich. In fact, wherever in London what has expressively been called a "*Rookery*" exists, we may be assured that it is inhabited by Irish. Where such a statement as the following can be made, "I have 12 families who live in a single room, and 10 families in another room; in general, a single room contains from 3 to 7 families,"* it may be with certainty concluded, that district is an Irish rookery. Our English poor will not live in that manner. The poverty, the quarrelling, the drunken disturbances, the dirt, and the excessive crowding together of the Irish, wherever they form a London colony, cause that they lower the character of every neighbourhood in which they settle, and landlords are often glad at length to refuse them as tenants, and to sweep them away. To a very great extent they remain distinct from the English, and but few intermarriages between the nations among the poor occur. While this may be a cause for thankfulness, so far as the English poor are concerned, it is at the same time a very great preventive of the benefit to the Irish, which they could scarcely fail of receiving from intimate association with the people of a Protestant nation. And it tends to make it the more important that they should receive the visits of Protestant missionaries and Scripture-readers. The separate congregating together of the Irish in London renders them also more easy to be reached in that manner.

* "London City Mission Magazine," November, 1851.

The Occupations of the Irish of London.

The occupations of the Irish in London are various. For many years, the practice was for the Irish to come over to England to help in the harvest during the autumn, and then to return. But of late they have remained here. Mr. Mayhew reckons that 10,000 of the Irish in London are employed as costermongers. Almost all bricklayers' labourers are Irish. It is a matter of difficulty to get any Englishman to carry a hod. A large number of the Irish are employed in the docks. Very many also are employed by the water-side. In many of the classes connected with the lading and unlading of shipping, they constitute the largest portion. And great numbers leave London during the hay season, the hop season, or the harvest, and return when these are ended, to earn a miserable livelihood by any odd jobs which they can manage to obtain.

Especial Suitableness of Irish Scripture-readers and Missionaries for Irish Districts and the more Especial Facilities with which they may be obtained.

The greatest difficulty in imparting religious instruction efficiently to the working classes of London is in the obtaining of a sufficient number of properly-qualified readers and missionaries. These are more easy to obtain than they were a few years since. But the demand for them has increased in the same proportion. For imparting religious instruction to the Irish of London, Irish readers and missionaries are best adapted and most suitable, especially if they can speak the Irish language. Now it so happens that Ireland furnishes a large supply of valuable labourers, and the wants of London as to the Irish can therefore be more easily met than those of other classes. It might have been supposed that Scotland would have furnished more

religious labourers for such a work than Ireland. But such is far from being the case. Scotland has hitherto furnished very few, and Ireland very many, while those which Scotland does furnish, with very bright exceptions here and there, are not so generally acceptable to our poor. Nor can the circumstance be altogether lost sight of, that, with whatever freedom from party or sectarian teaching, a lay agent may labour, in this country there is a very large portion of its wealth in the hands of those who are scarcely at present prepared to support any other agency than that of the Established Church, and who when they resolve on aiding a mixed Society, such as that of the London City Mission, yet stipulate that the missionary supported by them shall be a Churchman. Now Irishmen from those parts of Ireland where emigration takes place, are almost all Churchmen. The exceptions are very few. And thus any feeling of preference or prejudice may without difficulty be met in the case of the Irish of London, while it is frequently difficult to comply with it, without sacrifice of objects far more important, as to other classes. The Irish of London are also undoubtedly less prejudiced against receiving Protestant visits than they were only 2 or 3 years since.

Future Hopes.

Let us look forward to the last great day. "All the outward tinsel which distinguishes man from man will then have vanished, and the only distinction be that which is real and inward and unchangeable. That will still remain. What if then, among the company of the saved, we should see a band gathered from the Irish in London? No longer clothed in rags—for they shall be arrayed in the spotless garment of the Redeemer's righteousness, having washed their robes and made them white in the blood of the Lamb. No more to live in the dark back-room on which the day

never shines, but to dwell for ever in palaces of light beneath the broad beams of Christ, the Sun of Heaven. Never again despised and trampled on,—but the peers of angels, and kings and priests unto God. 'They shall hunger no more, neither thirst any more,' and instead of the dark alleys in which they now live, where nothing meets the eye but blackened walls and smoky chimneys—they shall gaze with rapture on the golden streets of the New Jerusalem, and drink of its living fountains. And when from the whole of that vast multitude which encircles the throne, there ascends one united song of praise and thanksgiving, and men of every nation and people and tongue are sweeping their golden harps—those who in this London have never had the heart to touch the harp of their own Ireland, shall then be found among the harpers, thanking God for having snatched them out of Babylon, and swelling the chorus—'Glory be to Him that sitteth on the throne and to the Lamb.'" *

* Garratt's "Irish in London."

Wertheim and Macintosh, 24, Paternoster-row, London.

ERRATA.

Page 94, line 2, for "265," read "256."

„ 167, „ 15, for "James II.," read "Charles II."

„ 213, „ 5, for "foreigner," read "foreigners."

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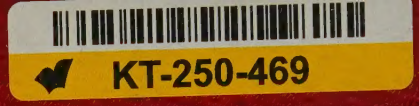
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